

THE BIRTH OF
THE BIBLE

THEODORE HEYSHAM



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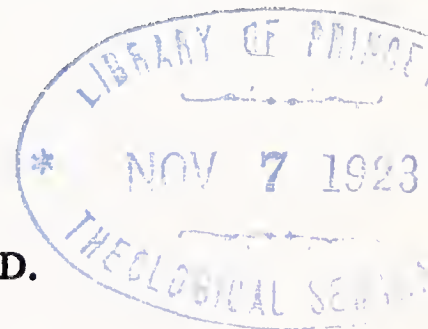
THE BIRTH OF THE BIBLE

THE BIRTH OF THE BIBLE

A NEW PATHWAY
TO THE BETTER UNDERSTANDING
OF THE BIBLE

By ✓

REV. THEODORE HEYSHAM, PH. D.



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TO

THAT GREAT BODY OF LAY PEOPLE
WHO WOULD KNOW THE TRUTH
ABOUT GOD AND THE FACTS ABOUT
THE BIBLE

TO

THAT GENEROUS-HEARTED GROUP
WHO IN DOING HONOR TO ME, HAVE
DONE SERVICE TO TRUTH IN THE
PUBLICATION OF THIS VOLUME

TESTIMONIAL

*We, the friends of Rev. Theodore Heysham,
Ph. D., irrespective of denomination, as a
testimonial to the twenty-five years of min-
istry in the town in which he was raised,
unite in the publication of his new book
"The Birth of the Bible"*

*H. B. Tyson
H. K. Regan.
Frank R. Deane
Denny S. Deane
Wm. F. Evans
John H. Taylor
Lewis G. Strizinger
Margaret Thomas
Oliver D. Beyle
Eliot D. Gotwald*

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Harry R. Hallman
Daniel F. Gost
Joseph A. Ganek
Hervey C. Greph
M. D. March
Herbert H. Gansen
Samuel Roberts
Frank Royer
Fras. Styles
Henry C. Warner.
Adolf Müller
Ornerod Duckworth
Roy W. Schweiker
Malcolm A. Schuiker.

INTRODUCTION

Wide-spread darkness overshadows the Church in relation to the Book. The great mass of the people are in almost total ignorance as to the facts about the Bible. No seminary, college, or university as yet has equipped men to bridge the gulf between the people and the facts about the Book.

The result of this failure is seen in the chaos and confusion and conflict among the churches and within the churches. Men who do not understand the nature of the Bible can never understand one another. The deep need of the hour is a right understanding of the Book. We must understand the facts about the Bible if we are ever to come to unity in spirit and in service.

When my eyes were opened to this sad condition in the churches, I was much disturbed. I had taken it for granted that as I had a general knowledge of some of the facts about the Bible the people had the same. How they attained to

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this knowledge I never thought to inquire. Reflection led me to realize that in all the years of my ministry, I had never succeeded in putting these facts across to the people, nor had I heard or known of any one else being able to do so.

A tour of the religious book stores of a great city revealed the fact that not one of them either possessed or knew of any method to bridge the chasm. Impelled by a sense of the deep need, I set about to discover a solution. The Bible Chart described in this book is the result.

The Chart was designed to be to the understanding of the Bible what the skeleton or bony framework of a man is to the understanding of the human body. It coordinated all the parts of the Bible's historic development into one harmonious and vital whole. The eye could see what it was very difficult to explain and next to impossible to piece together by purely intellectual processes. Only a specialist could make such coordinations without the aid of a diagram.

With the Chart enlarged first to seven feet and then to thirteen feet square, and painted in colors

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on canvas, I set out to make the effort to give the people the facts about the Book. The reception accorded was most gratifying. With the Chart before them the people listened eagerly to the story of "The Birth of the Bible." Children in the Bible schools from twelve years of age and upward were deeply interested. The initial experiment was a success. A further venture was made. Summer Assemblies, Sunday School Conventions, and Ministerial Conferences were given the opportunity to consider the Chart and its message. All bore testimony to its worth. I now present the Chart and its description as a contribution in the field of religious pedagogy. It has proved itself to be one method of getting the facts about the Bible across to the people, the first successful method.

Many surprises have come to me as the result of this effort to master a difficulty.

First, Among Christian leaders I found an almost universal conviction that the task of getting the facts about the Bible to the people was an impractical one. When I mentioned to the president of one theological seminary my purpose

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to make the effort, he said: "You can't do it. The subject is too heavy." The president of another theological seminary confessed that no adequate instruction along this line was given to the students in the institution he represented. Many ministers declared that they had made efforts to get the facts about the Bible to the people but had failed in every attempt; not a single minister would venture to assert that he had succeeded.

Secondly, The people were amazed and full of wonderment at the revelation of the facts. An illustration will best explain. It is of a man who for thirty years had been superintendent of a large Bible school and an active Christian worker for more than a half century. This man, on hearing the Chart explained, asked in wonderment, "Are these things all true?" When it is remembered that this man was a college graduate, a graduate of a scientific school, a leading man in his profession, trustee of a university, one of the most intelligent and representative laymen of his denomination, it is not much wonder that surprise came to me. I had actually been the first

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to tell this man the facts about the Bible, I was to him the first missionary of a New Evangelism. This is simply a sample of experiences which I had in presenting the facts to the churches. The story was new to them all.

Thirdly, The deep interest manifest in the Chart and the intense desire on the part of the people to know the facts about the Bible were truly a revelation. By question and by appeal, the people revealed their interest and their needs. At first, they requested that I have the Chart put in a form suitable for their use. This was done. The Chart was printed on a leaflet and given to the people. The possession of the Chart, however, did not meet the need. With the Chart before them, the people were little better off than before. They requested, therefore, that they be given a description of the Chart to go with it.

In a moment of enthusiasm this second request on the part of the people was granted. A description was promised. Had I realized at the time the difficulties to be encountered and the sacrifices to be made in assuming this responsibility, I

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fear I should have hesitated. Now that the task is completed, I am grateful for the privilege of having been permitted to open a new pathway of illumination for the better understanding of that great Book of books, the Bible.

Two more requests were to follow. Dr. J. Milnor Wilbur, President of The Baptist Institute for Christian Workers, Philadelphia, desired that the Chart be put in the form of a lantern-slide. Effort to fulfil this request led to a realization of the necessity of revising and simplifying the Chart. This has been accomplished. The Revised Chart appears in this book and may be obtained as a lantern-slide.

To secure simplicity and make the Chart more easily understood, Prof. Milton G. Evans, D. D., LL. D., President of Crozer Theological Seminary, suggested that parts of the Chart be printed separately. This suggestion has been carried out so far as practicable in the sectional charts printed herein. Doctor Evans also kindly read my manuscript and offered many valuable corrections and criticisms.

In sending forth a description of the Chart in

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book form, I can only trust that it may in some measure answer the prayer of those for whom it has been prepared. Nothing, I know, can take the place of the living voice. In "The Birth of the Bible," I have done my best to provide a substitute. The Chart is designed to keep before the mind a picture of the way in which the Bible grew through the centuries. The narration of the facts will clothe the pictured form with life. In reading, keep the Chart before the eye. Both God and the Book will grow more wonderful as the character of the Book is revealed.

Thanks are due to many for suggestions, kindly assistance, and encouragement in the development of this purpose to make the Bible a new Book for the people, a Book of inspiration and of the revelation of life.

A peculiar sense of appreciation and gratitude is felt toward those friends who, as a testimony to my ministry in the community in which I was raised, have generously opened the way for the publication of this volume. In performing this gracious service they in no wise assume any responsibility for its content.

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The responsibility for that which is written is mine. I have sought diligently to be true to fact and to remember at all times that in being true to fact I should be true to myself, my brother, the Book we all revere, and the Father we all love.

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I

WHAT IS THE BIBLE?

The Bible is the Book of books. Like all things associated with life the Bible had a beginning. Wherein does the birth of the Bible differ from the birth of a babe? Was not the Bible born, born on earth just as a child is born? Time, place, circumstance, do these not enter into the birth of all things, yea, and mystery too? Mystery and reality, do they not meet and mingle in all things associated with the human order? But is there any more mystery in the birth of the Bible than there is in the birth of a babe?

The mystery associated with the birth of the Bible as well as with the birth of a babe is the mystery of life itself. Life in its origin is surrounded with mystery. Science still stands in silence at life's portal. No biologist has penetrated the mystery of the origin of life, nor has any theologian resolved the mystery of the origin of the Bible. Both science and religion emerge from the same gateway of mystery. Beyond that gateway the human has no experience. Neither pride of pretense nor presumption at knowledge

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can avail. There is a place where man must confess with Paul, "His ways are past finding out."

On this side of the gateway of mystery are the scripted experiences of the race, the glorious history of human civilization, achievement, and discovery. On this side is the record of facts, facts which are sacred because scripted in experience and shrouded in mystery.

The history of the Bible is a part of this great record of facts. To be true to the facts about the Bible is to be true to the Bible and to God. Scriptured facts are rocks that cannot be shaken. A house of faith built on these rocks stands. A house of faith on which these rocks of fact fall is ground to powder.

On the rock of fact paganism was shattered. Paganism pretended to possess the secret of life's origin. It presumed to have penetrated into the realm of mystery in religion. The problem for the pagan priest centered in an idol, not in a book. To him the idol was sacred. In his zeal to account for its origin, he disregarded facts. The worshipers of Diana were taught that the little wooden image of the goddess in the temple at Ephesus had fallen bodily from heaven and in perfected form. In like manner, the devotees of Minerva were led to believe that the little ivory image of the goddess in the temple at Athens

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had been formed in heaven and passed down to earth. Faith was built upon falsehood.

Idolatry thus preceded bibliolatry in pretense at knowledge and presumption in explanation. Pagan ideals had a new birth in bibliolatry; the explanation of the origin of an idol was used to account for the origin of sacred books. Moham-medanism and Mormonism are classic illustrations. This new paganism proclaims not a perfect idol but a perfect book fallen bodily from heaven and in perfected form. Between these theories of sacred origins, between a perfect idol fallen bodily from heaven and in perfected form and a perfect book so fallen, there is no choice. The one is a perversion of the religious ideal in the realm of art; the other is a perversion of that ideal in the domain of literature. Both are contradicted by facts.

The Bible warns against any kind of idolatry whether of form or of letter. He who would venture to trespass into the mystery of the origin of the Bible should take counsel from the priests of paganism and avoid their errors. No sadder accusation could be brought against those who love the Bible than to charge them with being pedlers of paganism. For the Bible did not come to earth as the idols of paganism were said to have come, nor did the Bible originate as the

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books of this new-born paganism were declared to have originated. The Bible was not written in heaven and carried to earth by angels. No, the Bible was born on earth through the experiences of men.

All efforts to express the sense of mystery associated with the birth of the Bible are attended with difficulty. In the past the words used in explanation have been so cumbrous, the language so unfamiliar, that the great multitude fled away or were bewildered. Truth must ever be adapted to the needs of the living. Difficult as is the effort to put the truth about the Bible into simple language, it is nevertheless imperative.

What is the Bible? As a physical fact, the Bible is a Book of books. As a spiritual fact, the Bible is a record of Divine Experience. It bears witness to a vital relationship between God and man. The word "Divine" is used because it is the most beautiful and tender word in our language descriptive of God. To what heights are we lifted when we sing,

Love divine, all love excelling,
Joy of heaven, to earth come down.

The word "Experience" is used because all that is in the Bible has come through the human order. There is not a word or a thought in the Book

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that has not been born in the soul of a man. Whatever of Divinity there is in the Bible is a Divinity that has been expressed through humanity.

The Bible is the wrought-out experiences of human souls in contact with the Divine. It is a record of Divine Experience. The Bible is of value to the human just in the proportion and only in the proportion that the human can reproduce the recorded experiences in terms of life. Hence this quality of life is eternal and, therefore, authoritative. Jesus "spake with authority and not as the scribes." In the synagogue of Nazareth he could say with truth, "This day is this Scripture fulfilled in your ears." To Jesus, therefore, the Bible was a Book of Life. It should be no less to us.

II

HOW DO WE KNOW THE BIBLE IS THE WORD OF GOD?

To the question, "How do we know the Bible is the word of God?" there is a confusion of answers. Ask a Roman Catholic, and he has an answer at hand. Ask a Protestant, and he has no answer or an uncertain answer. The Roman Catholic says, "I know the Bible is the Word of God because the Church says so." Ask him how he knows the Church knows, and he says the Pope says so. Ask him how he knows the Pope knows, and he says the Bible says so. This is what is known as reasoning in a circle. You start out to prove a thing and circle round by making the thing prove itself.

How fares the Protestant? The average Protestant has no answer. If an answer is supplied him, it may be either the church, or the reason, or the Holy Spirit, or all three combined. Either form of the answer leaves the soul far from being satisfied. Can we not find some simpler way of arriving at assurance?

Duty demands the adventure. How do we

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know the sun shines or the wind blows? Do we need to have some one tap us on the shoulder and say, "The sun is shining," "The wind is blowing"? Can we be assured of these things only on the authority of some one else? Assuredly not! We know the sun shines and the wind blows because God made us to respond to the light of the sun and the touch of the wind. We know the Bible is the word of God because God made us to respond to truth. When the Bible says, "God is our refuge and strength," we need no external authority to assure us of its truth. Only that which proves itself to be true in human experience, or which may be so proved, can claim any real authority over man. The only authority that can be permanently binding, is the authority of a fact.

"The Birth of the Bible" deals with facts, not with theories. Theories are trouble-breeders. The world is already overburdened with theories about the Bible. The deep need of the present is a knowledge of the facts in relation to the Book. Only as we know the facts accurately can we build our faith confidently. A faith built upon the rock of Bible fact is as secure as the house of which Jesus said, "It fell not." That such a faith in the Bible may be realized is the purpose of this book.

III

HISTORIC SUCCESSION OF FACTS

The first fact about the Bible to be recognized is that the term "The Bible" is not the original "trade-mark" of the Book. The term "The Bible" is of comparatively recent origin. This may cause surprise. The facts, however, are at hand.

Neither Jesus nor his apostles used the term. Some time in the second century after Christ, certain writers began to use the word "Biblia" to describe the Sacred Books. The use grew in favor. By the thirteenth century, some men forgot that Biblia was a neuter plural, meaning "The Books," and treated it as a feminine singular, "The Book." What, therefore, had been "The Books" became "The Book" or "The Bible."

John Wyclif's translation of the Scriptures bore the title "The Holy Bible." Later the word "Holy" yielded its descriptive supremacy to the definite article "The," and "The Holy Bible" became simply "The Bible." Thus custom compressed a collection of books into a single book.

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The modern world has so approved of this modern title "The Bible" that the term is clothed with a halo of antiquity. By the magic power of universal use this modern title "The Bible" has been made to appear ancient.

In like manner the terms Old Testament and New Testament were not used by Jesus and the apostles. The apostles probably never thought of a new body of sacred writings set over against the old. Not until about A. D. 170 do we find some of the Gospels and letters gathered together into a unit and recognized as of equal sacredness with the sacred writings of the past. The list was not definitely fixed. There was much difference of opinion over the Canon of the New Testament until the end of the fourth century. From that time a certain list of books was generally accepted.

Nor was the term which was to designate the two collections of sacred writings, agreed upon at once. The struggle centered finally between "Covenant" and "Testament." From the Council of Laodicea, A. D. 320, to the present, the general verdict has been in favor of "Testament." The one collection of sacred writings was called the Old Testament; the other, the New Testament. Tertullian is held responsible for starting the movement that led to this end. This lawyer-theologian spoke of the "Gospel" as the

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instrument, i. e., document. In translating the Greek word *διαθήκη*, "covenant," by the Latin word *testamentum*, "testament," he gave a wrong meaning to the old Hebrew idea which expressed the relation between God and his people. A term of jurisprudence took the place of an ideal of fellowship. In course of time the word Testament was substituted for the word instrument, and the original idea was lost.

Other events marking changes in the Bible's history are as follows:

Hebrew vowel-points first introduced, sixth to tenth century A. D.

Chapters first introduced in Vulgate, 1228, Stephen Langton.

Verses first introduced in Hebrew, 1240, Hugh De St. Cher.

Verses first introduced in Greek New Testament, 1551, Robert Stephen.

Vulgate first printed, 1455, "Mazarin Bible."

Hebrew Old Testament first printed, 1488.

Greek New Testament first printed, 1516, Erasmus.

Luther's New Testament first printed, September, 1522.

English New Testament first printed, 1525, Tyndale.

Luther's Bible first printed, 1534.

English Bible complete first printed, 1535, Coverdale.

Licensed by king.

Chapter headings introduced.

Apocrypha first printed in English. Placed between Old Testament and New Testament.

Prayer of Manasseh omitted.

Called "Treacle Bible" from Jeremiah 8 : 22, "treacle" for "balm."

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Matthew's Bible (authorized), 1537. Prayer of Manasseh included.

Great Bible (authorized), 1539. Pages $13\frac{1}{4}$ in. by $7\frac{1}{2}$ in.

Edition, 1539, called Cromwell's Bible.

Edition, 1540, called Cranmer's Bible. Title "Hagiographa" substituted for "Apocrypha."

Geneva Bible, 1560.

Verses first introduced into English.

Roman type first used.

Words not in original put in italics.

Apocrypha printed separately.

Prayer of Manasseh put between 2 Chronicles and Ezra.

Called "Breeches Bible" from Genesis 3 : 9, "breeches" for "aprons."

Bishop's Bible, 1568.

Map of Palestine first introduced.

Also called "Treacle Bible."

Roman Catholics closed Canon, 1545, Trent.

Greek Catholics closed Canon, 1672, Jerusalem.

First Roman Catholic Bible in English, 1582 to 1609, Rheims-Douay.

Bishop Lloyd's Bible, 1701.

First use of Archbishop Usher's chronological dates.

King James Bible, 1611.

"Great He Bible," "Great She Bible," 1611: One translated Ruth 3 : 15 "He," the other "She."

Editions from 1611-1629 contained the Apocrypha.

Editions, 1631, 1716. Two mistakes:

(1631) Omitted "not" from the Seventh Commandment. King's printers fined £300.

(1716) Translated "vineyard" "vinegar," Matthew 21 : 28, and so called the "Vinegar Bible."

English Revised Version, 1881-1885.

American Standard Revised Version, 1901.

Westminster Version of Sacred Scriptures, 1913 (Roman Catholic). (Not completed.)

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A review of these facts will show how much of that which we find associated with the Bible is really modern. Time and change of ideas bring changes in the Book. Some of these things mentioned are passing away before our eyes. The chronological dates are disappearing from the Bibles of our day. Paragraphs are receiving an emphasis. Multiplied helps are being added in the way of references, concordances, maps, outlines, and various other illuminating matter.

IV

WHEN, WHERE, AND HOW WAS THE BIBLE BORN?

The Bible may be pictured in two ways. With the Chart before us, we may conceive of the Bible as two great arms of love reaching out to gather the human family into the fellowship of the love of God. The two arms would be the two arms of the Old Testament and the New Testament stretching out from Ezra and Jesus Christ.

Then again, the Bible may be conceived as a great river channel into which the two streams of Divine experience converged as they flowed through the centuries carrying the inspiration of the love of God to a world in need. We shall use the idea of a river channel in our descriptions and picture the two streams in the Chart coming from Ezra and Jesus Christ until they meet in the English and American Revisions.

Turning now to the Chart (black),¹ the name of Ezra, 444 B. C., appears. This date, 444 B. C., is an important one in Bible history. Then it was

¹ The colors—black, yellow, purple, blue, red—refer to portions of the Chart. Note these carefully.

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that Ezra, the scribe, gathered together the sacred writings of the Hebrews. All those separate streams of Divine experience which had been forming during two thousand years of history and over a thousand square miles of territory, Ezra united into a single stream. For the first time in Hebrew history, so far as we know, the sacred books of Israel then in existence began to be collected *in the form* in which they have come to us. These comprised what is known as the Books of the Law. At a later date the Prophets were added and at a still later date the Hagio-grapha, or Holy Writings.

Thus some time between Ezra, 444 B. C., and the coming of Christ the books of the Old Testament were fixed, the Canon closed, and the Hebrew Bible completed. That is, it was practically closed. As a matter of fact, it was not officially closed until the Council of Jamnia, A. D. 90. And even after that to the Second Century after Christ some books were questioned.

The term canon originally meant a reed or measuring-rod, hence a standard. Amphilochius (A. D. 330) was the first to apply the term to the Scriptures. Jerome followed. Books found worthy to be honored as Scripture were called canonical and the collection of such books, the Canon. Thus we have the Canon of the Old Tes-

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tament, the Canon of the New Testament, and the Canon of the Bible.

Opposite to the name of Ezra on the Chart stands the name of Jesus Christ. From him arose the other stream of Divine experience (red). It gathered in a few years of history and, with the exception of Paul, over a few square miles of territory.

So far as we know, Jesus never wrote anything except on one occasion; then he wrote upon the sand, and the writing was soon obliterated. Nor did Jesus' disciples make record of what he said or did as a modern reporter or historian would do. When Jesus died, there had been no provision made for the preservation of his teachings and works in book form.

For a period of from twelve to twenty years after the crucifixion, what Jesus had said and what he had done were passed down by word of mouth. All that future generations were to know of the life of Jesus, they were to receive through *oral tradition*. For many years the fate of Jesus rested upon the accuracy of human memory and the integrity of human reports. Oral tradition for from twelve to twenty years was to bridge the gulf between Jesus' life and the *written records* of his life.

As the years passed, and the disciples began to

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grow older, fragments of the life of Jesus were jotted down. Papias speaks of the "Logia of Matthew." This was not the Gospel of Matthew as we have it today, but a much briefer work. Next in order came the written records, the Gospels of Matthew, Mark, Luke, and John.

At the beginning of his Gospel, Luke gives a good idea of the situation :

Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, even as they delivered them unto us, who from the beginning were eye-witnesses and ministers of the word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty concerning the things wherein thou wast instructed (Luke 1 : 1-4).

Prior to the writing of the Gospels came some of the letters of Paul and others. Thus after oral tradition came the letters, as Paul shows in 2 Thessalonians 2 : 15: "So then, brethren, stand fast, and hold the traditions which ye were taught, whether by word, or by epistle of ours." The order, therefore, would seem to be: Oral Tradition, Letters, Memoirs, Gospels.

When men began to commit the traditions of the life of Jesus to writing, many took up the work. Harnack has a list of twenty such writings of which we have some information. A great

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body of literature came into existence. Out of these writings, some time between the death of Christ and A. D. 397, the books we now know as the New Testament were agreed upon, the Canon was closed, and the New Testament was completed.

That is, the Canon was practically closed. Strictly speaking, the New Testament Canon was never closed by a council representing the whole Church. The Third Council of Carthage, A. D. 397, was only a synod. Many books were disputed after that date, and some are in question to this day.

The Council of Trent, A. D. 1545, closed the Canon for Roman Catholics, and the Council of Jerusalem, A. D. 1672, for Greek Catholics. For the Protestants, there is no officially closed Canon.

How was this work accomplished? Who determined what books should go to form the Bible? By what method was the Bible completed? Speaking generally, the books of the Bible secured recognition by commending themselves, by proving their worth in the experiences of the churches. Out of a diversity of views there merged a unity or general consensus among the churches. The books approved by use in the churches were then approved by the judgment of the scholars.

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Taking the Old Testament first, these are the facts. Ezra and those who followed him, took that great mass of literature which presented itself as sacred and submitted it to critical investigation and judgment. Of that literature we now know :

1. That some books were rejected as unworthy, e. g., Fourth (Second) Esdras, which never appeared in any list of the Septuagint.

2. That some books had been lost, e. g., The Book of the Law of God (Josh. 24 : 26), The Book of the Wars of the Lord (Num. 21 : 14), The Books of Nathan the Prophet and Gad the Seer (1 Chron. 29 : 29), The Prophecy of Ahijah, The Visions of Iddo (2 Chron. 9 : 29), The Book of Jehu (2 Chron. 20 : 34).

3. That some books were controverted, accepted by one party and rejected by another, e. g., the Apocryphal Books—Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, First and Second Maccabees.

4. That some books were accepted by all parties, namely, the books of the present Hebrew Bible (black).

By a similar process, the books of the New Testament were formed into a unity. Existing separately or in groups, the books were finally brought together by the test of use in the churches

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and by the judgment of Christian scholars. As with the literature of the Hebrew Church so with that of the Christian Church.

1. Some books were rejected, e. g., all of the Apocryphal books.

2. Some books were lost, e. g., Paul's first letter to the Corinthians. (1 Cor. 5 : 9.)

3. Some books were accepted after much hesitation, e. g., Hebrews, Second Peter, Second and Third John, Jude, Revelation.

4. Some books were accepted by all. These, with those questioned for a time, were ultimately formed into the New Testament (red).

To recapitulate, taking the birth of Christ as a view-point and looking back four hundred years, we see the birth of the Old Testament; looking forward four hundred years, we witness the birth of the New Testament.

With these facts about the Canon before us, a question of importance arises? Supposing that we should find one of the lost books of the Bible, what would we do with it? Would we put it in the Bible if it proved of worth? This is important to consider, for it is not improbable, with the opening up of the great Eastern world as a result of the Great World War, that we may find many manuscripts of great value. The Sinaitic Manuscript, one of the two oldest Greek manuscripts of

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the New Testament in the world, was not found until 1859. And the Nile Valley yielded up in 1896-97 and 1904 "The Sayings of Jesus."

Again, the books of Daniel and Revelation are being accorded a position of preeminent honor and authority by many today. This must appear strange in the light of the facts. The book of Revelation was one of the last to be received into the Canon of the New Testament. For long years it failed to win the favor of large sections of the Church. Cyril of Jerusalem, Gregory Nazianzen, Amphilochius of Iconium, and the Council of Laodicea in 363 all rejected the book. Eusebius wavered. That branch of the Syrian Church which holds to the Peshito rejects the book of Revelation to this day. Among the Reformers, Luther and Zwingli regarded the book as of little worth. Calvin did not comment upon it.

In like manner, the book of Daniel was one of the last books added to the Canon of the Old Testament. It was not written until about the middle of the second century B. C. The Hebrew did not place the book of Daniel among the prophets in his canon of Scripture, but among the Writings or Hagiographa.

That the books of Daniel and Revelation should now be exalted to pinnacles of honor and made to appear as the keys by which the doors of

HOW WAS THE BIBLE BORN?

Divine Revelation are permitted to swing open, is, to say the least, an ignoring of the facts of history.

In addition to this false position assigned to the book of Revelation as a whole, there is to be noted a false use of some of its parts. The anathema in Revelation 22 : 18, 19, about “adding to” or “taking away from the words of the book” and “God adding plagues” or “taking away participation in the Book of Life and the Holy City,” is often used as though it had reference to the Bible as a whole.

In view of the facts as to the book of Revelation, that it was a late addition to the Bible and is even now not regarded as a part of the Bible by that branch of the Syrian Church which uses the Peshito, the falsity of this use of that anathema is apparent. The curse pronounced on those who “add to or take away” has no reference to the Bible as a whole, but only to that particular book to which the curse is attached, i. e., the book of Revelation. Any other application of the anathema can only be a perversion of the purpose of the author as well as of the Scripture. The placing of an anathema at the end of a work was a common custom in those days.

A proper regard for the facts of the Bible will save us from many a pitfall in the use of

THE BIRTH OF THE BIBLE

the Bible. Take Paul's counsel to Timothy: "All Scripture is given by inspiration of God and is profitable for doctrine," etc. (2 Tim. 3 : 16, 17). To what Scripture was Paul referring? To the only Scriptures that were recognized in his day, to the Scriptures contained in the Old Testament. The present books of the New Testament did not begin to be set up alongside those of the Old Testament for one hundred years after Paul's day, nor was the New Testament Canon completed until more than three hundred years after Paul wrote these words to Timothy. And yet how many quote these words as though they referred to the Bible as a whole? Only as we know the facts about the Bible can we deal fairly with the Bible. We honor the Book when we honor the facts about the Book.

V

HOW CAME THE GREEK CIVILIZATION TO SPLIT THE OLD TESTAMENT INTO TWO STREAMS?

Go back to Ezra. Picture those streams of Divine experience coming down through two thousand years and being gathered into a single stream. As this stream moves onward, it splits into two streams. One shoots to the left and goes down through history as the pure Hebrew stream (black). The other stream shoots off to the right and moves through the centuries as the Greek-Hebrew stream (yellow).¹ This is known as the Septuagint or LXX.

How did this happen? Very naturally. The conquering armies of Alexander the Great stamped the Greek civilization upon the world and with it the Greek language. Persecutions and necessities drove some Jews into Alexandria in Egypt. Speaking the Greek language, they very naturally desired their Scriptures in the language with which they were familiar. Accordingly, some time between 277 and 132 B. C., this

¹ See Chart on p. 25, and compare it with the large Chart in colors.

THE BIRTH OF THE BIBLE

great work of translation was accomplished. The Septuagint has been a very influential stream.

The story runs thus: Ptolemy Philadelphus, King of Egypt, gathered for the work seventy-two scribes, six out of each of the twelve tribes of Israel. They met, labored separately for seventy-two days, and submitted their translations, when lo! the translations were discovered to be all alike. This story is fanciful, similar to one about Ezra. Of Ezra, it was related that when he collected the Scriptures, some were found to be missing, and he, from memory or by inspiration, reproduced them all.

This Greek translation of the Hebrew Scriptures gave great offense to the strict Jews of Palestine. They regarded it as a sacrilege equal to the worship of the golden calf. A day of fasting and humiliation was held annually to atone for the profanation. The strict Jews of Palestine never acknowledged the authority of this Greek-Hebrew Version, the Septuagint. But the great mass of the Greek-speaking Jews in Palestine and elsewhere did. It was the Bible of Stephen and of Paul. (Acts 6 : 9; 2 Tim. 3 : 15.) Thirty-three out of thirty-seven quotations from the Old Testament in the New Testament accredited to Jesus, and three hundred out of the entire three hundred and fifty quotations from the Old

EZRA

24 Bks. 444 B.C. 39 Bks + APOC.

LXX 277-132 B.C.

CANON CLOSED
A.D.

TALMUDISTS
300

MASSORETES
עֲרֻבִים

1000

1500

1800

1900

H

ORDER BKS.
ORIGEN
HEXAPLA

G

QUOTED N.T.
GRKS.
JEWS REJECT

E

NO APOC.
MSS. DEST.
OLDEST MS. 916
PRINTED 1488
LUTHER

R

APOCRYPHA
TEXT VARIES
GRK. CHURCH
XIMENES
POLYGLOT

B

E

R

TRENT
1546

E

E

JRSLM 1672

W

K

Chart showing the development of the Old Testament in its two forms, Hebrew and Greek. See full Chart in colors.

THE BIRTH OF THE BIBLE

Testament in the New Testament are from this Greek-Hebrew Bible (yellow).

Jesus may have used these Greek Scriptures. Of this we are not informed. If so, it would have been outside of the opposing synagogues. The Hebrew Bible (black) would have been imperative there. Aramaic was the common language of the Jews in Palestine. Jesus spake this tongue. Remnants of it are found in the New Testament, as for example, "Eloi, Eloi, lama sabachthani?" A portion of Daniel is also in Aramaic.

In the Second Century the Christians made such free use of the Septuagint as an authority that the Jews abandoned it for the Hebrew. From the Second Century A. D., the Hebrew stream (black) has been the source of authority for all the Jews.

The Septuagint or LXX is the official text of the Greek Catholic Church, and the ancient Latin versions used in the Western Church were made from it. The earliest translation adopted in the Latin Church, the *Vetus Itala*, was directly from the Septuagint.²

When those streams of Divine experience, which had been gathered up by Ezra and others into one great stream, split into two streams, the split was sharp and destined to leave its impress

² New Roman Catholic Encyclopedia, Vol. XVII, p. 722.

INFLUENCE OF GREEK CIVILIZATION

upon the future movement of all streams. The separation between the Hebrew (black) and the Greek-Hebrew (yellow) streams is so marked and so apparently irreconcilable that no one in two thousand years has been able to bring them into harmony.

First and most important of all, the source of the Hebrew text differs from the source of the Septuagint. The transcribers of the Hebrew (black) must have used a different original copy from the translators of the LXX (yellow). The chapters in Jeremiah have not the same order in Hebrew as in Greek.

Origen, A. D. 185-254, the greatest scholar of his day, worked for twenty-eight years in the effort to resolve the differences. When we remember that the work of copying the Scriptures had to be done by hand, what Origen did seems remarkable even in this remarkable age. His Hexapla was a reproduction of six translations of the Hebrew Bible in six parallel columns on parchment. First, he set down the Hebrew. Then he turned that Hebrew into Greek. Next he copied the Septuagint or LXX, and then set over against these three columns three other columns, each containing a translation of the Hebrew into Greek by Aquila, Symmachus, and Theodotion respectively. Only a few fragments

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of this monumental work have been preserved, but its influence and example abide.

Secondly, the texts of the Hebrew (black) and Greek-Hebrew (yellow) are not only different; the number and order of their books differ also.

1. The Hebrew has twenty-four books; the LXX has thirty-nine books plus the Apocrypha. In the Hebrew, Samuel, Kings, and Chronicles each represent one book. In the Septuagint, they are divided into two books each. In the Hebrew, Ezra and Nehemiah form one book as do also the Twelve Minor Prophets. In the Septuagint they are classified separately. Thus the Hebrew numbers twenty-four books; the Septuagint, thirty-nine books. Our Bibles follow the Septuagint, numbering thirty-nine books in the Old Testament, omitting, however, the Apocrypha.

2. The order of arrangement of the books in the Hebrew follows the steps of the growth of the Canon. The order is as follows:

(1) Books of the Law—Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

(2) Prophetical Books

a. Former Prophets—Joshua, Judges, Samuel, Kings.

b. Later Prophets—Isaiah, Jeremiah, Ezekiel. The Twelve Minor Prophets.

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(3) The Writings or *H a g i o g r a p h a*—
Psalms, Proverbs, Job, Ruth, Lamentations,
Ecclesiastes, Esther, Song of Songs, Daniel,
Ezra and Nehemiah, Chronicles.

The Septuagint departed from the order of the Hebrew. Our Bibles follow in part the order of arrangement of the books in the Hebrew and in the Septuagint, and in part an independent order.

<i>Hebrew</i>	<i>Septuagint</i>	<i>Rheims-Douay</i>	<i>Revised</i>
Genesis	Genesis	Genesis	Genesis
Exodus	Exodus	Exodus	Exodus
Leviticus	Leviticus	Leviticus	Leviticus
Numbers	Numbers	Numbers	Numbers
Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy
Joshua	Joshua	Joshua	Joshua
Judges	Judges	Judges	Judges
Samuel	Ruth	Ruth	Ruth
Kings	I Kings	I Kings	I Samuel
Isaiah	II Kings	II Kings	II Samuel
Jeremiah	III Kings	III Kings	I Kings
Ezekiel	IV Kings	IV Kings	II Kings
Twelve Minor Prophets	I Chronicles	I Paralipome- non	I Chronicles
	II Chronicles	II Paralipom- enon	II Chronicles
	I Ezra	I Esdras	Ezra
Psalms	II Ezra	II Esdras, alias Nehimias	Nehemiah
Proverbs	Psalms	Tobias	Esther
Job	Proverbs	Judith	Job
Song of Songs	Ecclesiastes	Esther with additions ch. 10 : 4- 16 : 24	
Ruth	Song of Songs	Job	Psalms
Lamentations	Job	Psalms	Proverbs
Ecclesiastes	Wisdom of Solomon	Proverbs	Ecclesiastes
Esther	Ecclesiasticus	Ecclesiastes	Song of Solo- mon
Daniel	Esther	Canticle of Canticles	Isaiah
Ezra - Nehe- miah	Judith	Wisdom	Jeremiah
Chronicles	Tobit	Ecclesiasticus	Lamentations
	Hosea	Isias	Ezekiel
	Amos	Jeremias	Daniel

THE BIRTH OF THE BIBLE

<i>Hebrew</i>	<i>Septuagint</i>	<i>Rheims-Douay</i>	<i>Revised</i>
	Micah	Lamentations	
	Joel	Baruch	
	Obadiah	Ezechiel	
	Jonah	Daniel (Song of Three Holy Children, History of Susanna, Bel and the Dragon). ch. 3 : 24 - 40; 13 : 1 to 14: 40	
	Nahum	Osee	Hosea
	Habukkuk	Joel	Joel
	Zephaniah	Amos	Amos
	Haggai		
	Zechariah		
	Malachi	Obadiah	Obadiah
	Isaiah	Jonas	Jonah
	Jeremiah	Micheas	Micah
	Baruch	Nahum	Nahum
	Lamentations	Habacuc	Habakkuk
	Epistle of Jeremiah	Sophronias	Zephaniah
	Ezekiel	Aggeus	Haggai
	Daniel	Zacharias	Zechariah
	Susanna	Malachias	Malachi
	Bel and the Dragon		
	I Maccabees	I Maccabees	
	II Maccabees	II Maccabees	
	III Maccabees		
	IV Maccabees		
	Psalms of Solomon		

The Hebrew and the LXX differ also with reference to the value of the Apocrypha. The Hebrew rejected, the Septuagint accepted these books. By a strange fate this division of opinion concerning the Apocrypha has come down through the centuries dividing the Christians as it divided the Jews at the beginning. This difference of view originated two centuries before Jesus Christ was born between the Jews of Palestine and the Jews of Alexandria in Egypt.

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The Apocrypha were a constituent part of the Septuagint or LXX. This Greek-Hebrew Bible was undoubtedly the Bible of Stephen and of Paul, perhaps also of Jesus. The writers of the New Testament quoted from it almost exclusively, but only one or two refer to Apocryphal books. Jude quotes from the Book of Enoch and Paul from Aratus or Epimenides in Acts 17 : 28; Titus 1 : 12.

The oldest manuscripts, such as the Sinaitic, Vatican, Alexandrian, and Bezaë, are of the Septuagint and contain the Apocrypha. The Old Syriac manuscript, Peshito, omitted the Apocrypha but a later revision included them. They are also found in the Ethiopic together with books found in few other manuscripts, i. e., Enoch, Jubilees, Ascension of Isaiah. The Armenian makes no distinction between Canonical and Apocryphal books.

Honor was also conferred upon the Apocrypha by eminent Church Fathers. Irenæus, Tertullian, and Clement of Alexandria used them as well as the Book of Enoch. Clement also quoted from the Assumption of Moses, Fourth Ezra, and many other Apocryphal books unknown to us. Origen declared that some of the Apocrypha "pertain to the demonstration of our Scriptures."

Conflicting views of inspiration separated the

THE BIRTH OF THE BIBLE

Jews. Those of the stricter sort in Palestine held that inspiration ended with the Prophets. The more liberal Jews of Alexandria in Egypt regarded it as continuing. Christians of the East and of the West likewise assumed varying attitudes upon the subject.

The East accepted the Apocrypha but scarcely knew how to value or classify them. Finally in 1672 the Council of Jerusalem declared their full canonicity. The official Bible of the Greek Church has the Prayer of Manasseh after Chronicles. Nehemiah is followed by First Esdras, Tobias, and Judith; Wisdom, and Sirach come after Canticles. Lamentations is followed by the Epistle of Jeremiah and Baruch. After Malachi come First, Second, and Third Maccabees and Fourth Ezra. But Philaret's Longer Catechism of the Orthodox Catholic Eastern Church (1839) pronounces the Apocrypha of value only for edification.

In the West two standards of judgment have prevailed, the Roman Catholic and the Protestant. The Roman Catholic adopted the Apocrypha by way of the Itala through the Vulgate. The Old Latin or Itala which Jerome revised came from the Septuagint. It omitted, however, Third and Fourth Maccabees and added Second Esdras. Jerome felt that the Apocrypha should occupy a

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subordinate place but included them in his revision. Notable men through the centuries following held this view, as Hugo St. Victor (d. 1140) and Nicolaus of Tyra (d. 1340). Cardinal Ximenes (1437-1517) would have kept them outside the Canon. The Council of Trent (1545) pronounced in favor of the Apocrypha and set up the Vulgate as one standard of authority. Modern Catholics accuse the Jews of shortening the Septuagint in the Hebrew to antagonize Christianity. The Canon of the LXX is held by them to be the original one.

Sixtus Senensis in his *Bibliotheca Sancta* classifies the following books as being of value only for edification: Esther, Tobias, Judith, Baruch, Epistle of Jeremiah, Wisdom, Sirach, additions to Daniel, First and Second Maccabees in the Old Testament, and Mark 16 : 9-20, Luke 22 : 43, 44, John 7 : 53 to 8 : 11, Hebrews, James, Second Peter, Second and Third John, Jude, and Revelation. These books he declares to be late in their origin, to have been regarded by the Fathers Athanasius and Rufinus as Apocryphal and not Canonical, then at last exalted as Scripture of irrefragable authority.

Protestant opinion was incarnated by Luther. He subordinated the Apocrypha to a standard below Scripture and placed them between the Old

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Testament and New Testament. The French Bible of Calvin followed the same course but added First and Second Esdras. Coverdale (1536) and Matthew's Bible (1537) held to Luther's ideal. Cranmer's Bible (1540) termed the Apocrypha the Hagiographa, but in the edition of 1541 the Apocrypha were classified as the fourth part of the Bible. The Authorized Version (1611-1629) retained Luther's order, but the edition of 1629 omitted the Apocrypha. In 1648 the Westminster Confession of Faith pronounced the Apocrypha to be no part of Scripture. The British and Foreign Bible Society (1827) forbade the publication of the Apocrypha in any of their Bibles. The Lutheran, Anglican, and Protestant Episcopal churches have uniformly used these books in their services for edification. The Protestant Episcopal Church has recently permitted their use in services on the Lord's Day.

Empires as well as churches have been affected by this dispute over the Apocrypha. In 1902, Edward VII was crowned King of England. The British and Foreign Bible Society planned to publish a special copy of the Bible for the King on taking his coronation oath. Investigation revealed the fact that the Apocrypha made the plan impossible. The laws of England demanded that the King take his oath upon a complete Bible,

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i. e., a Bible containing the Apocrypha. The constitution of the British and Foreign Bible Society forbade the publication of a Bible with the Apocrypha. The Society, therefore, presented the King a copy of the Scriptures while the King took his oath upon a Bible which included the Apocrypha. In all this we see the survival in the present of laws enacted when England was Catholic.

How few people know what the Apocrypha are. Many of the leading people in our Protestant churches have never heard of them. The great masses go on unconscious of their existence. Should the name be mentioned, they ask in wonderment, what are the Apocrypha? They are surprised to learn that the Apocrypha are in part the series of books printed and bound between the Old Testament and the New Testament in many of the large Bibles found on our pulpits. These books are sometimes called non-canonical or deuterocanonical. They are not printed in the smaller Protestant Bibles or in any of the Calvinistic. All Roman Catholic and Greek Catholic Bibles contain them.

VI

DOMINANCE OF THE LATIN CIVILIZATION OVER THE STREAMS OF DIVINE EXPERIENCE

Two great streams of Divine experience came from Ezra and Jesus Christ. How were they united? After Ezra, the Hebrew stream split into two streams, the Hebrew (black) and the Greek-Hebrew (yellow). For a time these two streams flowed parallel to one another and to that one (red) coming from Jesus Christ.

In the second century after Christ these three streams had met in the Peshito (Syriac), Old Latin, and Egyptian versions. Their influence, however, was not destined to be far-reaching. Quite different was the union effected in A. D. 405 by Jerome. He produced one mighty stream out of the three streams (black, yellow, red).¹ Jerome's Vulgate affected the whole of Western civilization. So dominant was this Latin stream that it held apart the two original streams for a thousand years. Not in a thousand years, from the days of Jerome to the days of William Tyn-

¹ See Chart on p. 37, and compare with Chart in colors.

HEYSHAM'S
BIBLE CHART

EZRA THE BIBLE

THEODORE HEYSHAM
COPYRIGHT 1923

CANON CLOSED

A.D.

TALMUDISTS
300

24 BKS.

444 B.C.

39 BKS. + APOC.

LXX 277-132 B.C.

2-13 CENTURY

O.T. — N.T.

320 A.D.

JESUS CHRIST

H
ORDER BKS.
ORIGEN
HEXAPLA

G

QUOTED N.T.

GRKS.

ITALA

JEW'S REJECT

ORAL TRADITION

L.K. WRITTEN RECORDS

N.T. BURNED 303-312

VULGATE 405 A.D.

APOCRYPHA

G

POLYCARP 69-156

PAPIAS Ob.-163

OLDEST MS. 4th CENT.



Chart showing the union of the O. T. and the N. T. in the Latin Vulgate, 405 A. D.
Before this, about 150 A. D., the O. T. and N. T. had been united in the Old Latin (Itala), Syriac (Peshito) and Egyptian languages.
Compare with full Chart in colors.

THE BIRTH OF THE BIBLE

dale, did the Hebrew and Greek of the Old Testament and the Greek of the New Testament meet and mingle in a vital way.

The Latin Vulgate (purple) grew out of the Itala or Old Latin. The texts of these Latin Bibles of the second century had become corrupt, full of errors. The need of a new, a corrected Bible was keenly felt. The one man qualified for such a work seemed to be Jerome, but Jerome hesitated to assume the responsibility. He knew the prejudices of humanity and felt that he would be cursed for his pains by those who, he said, "thought ignorance was holiness." Urged by Pope Damasus, however, Jerome undertook the task. He began his work in Rome and completed it in the cell of a monastery at Bethlehem.

Jerome's first thought was simply to revise the Itala, the popular Latin Bible. He soon discovered the necessity of going back to the original sources. With the aid of Greek versions, collections from Origen and the original text, Jerome brought out his revised New Testament. For the Old Testament he first turned to the Septuagint (yellow). The difficulties encountered caused him to abandon this source for the Hebrew (black). In his labors, Jerome had the assistance of Origen's Hexapla. Origen had toiled for twenty-eight years, and now Jerome

DOMINANCE OF THE LATIN CIVILIZATION

was to work for fourteen years in the effort to arrive at the true text of the Old Testament.

The Vulgate was completed in 405. It met with bitter opposition from conservative Christians as did the Septuagint previously from conservative Jews. Jerome had made a radical break with the past. The Itala, the popular Bible of the day, had been translated from the Septuagint. Jerome had forsaken this for the Hebrew. In translating, he had dared to change familiar passages. This angered the people. They accused him "of tampering with our Lord's own words and of denying the inspiration of the Scriptures." Churches rebelled. When a bishop in North Africa read from the Vulgate the story of Jonah and used the word *hedera* instead of *cucurbita* to translate "gourd," nearly all the people left the church. Right or wrong, conservatism insisted on hearing the old word *cucurbita*.

Jerome was equally determined. He would make no concessions to those whom he called "two-legged asses." He died without seeing the triumph of his work. For one hundred and fifty years the Vulgate struggled against opposition. Finally, in the sixth century, it won the favor of Pope Gregory the Great and scholars generally. Then for one thousand years, it was lifted into the position of honor. The Council

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of Trent (1546) declared the Latin Vulgate to be "authentic," one standard of authority for the Roman Catholic Church, and pronounced an anathema on all who did not accept the "canon" together with the additions to Esther and Daniel.

In the struggle between the Itala and the Vulgate, the texts were often interchanged by those copying. This, together with other corruptions, made a revision of the Vulgate necessary. Scholars took up the work through the centuries, Alcuin in the eighth, Cardinal Hugo in the thirteenth, and Cardinal Ximenes in the sixteenth century. Cardinal Hugo was not content simply to restore the text of Jerome. He went back to the Greek and Hebrew originals. This was before the Council of Trent had made the text of Jerome authoritative. Cardinal Ximenes in the Complutensian Polyglot (1522) laid the foundation for all scholarly efforts in the future. Like Origen previously, he placed the various texts in parallel columns—Hebrew, Chaldee Paraphrase, Greek or Septuagint, Latin Vulgate, and Greek New Testament.

The Council of Trent (1546) made a definite effort to limit the texts in circulation to one. The Latin Vulgate was declared to be the "authentic" text for all "public lectures, disputations, ser-

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mons, and homilies” in the Roman Catholic Church. “No verbal inspiration or infallible accuracy was claimed for it.” The Council also ordered that the text of the Vulgate be freed from errors. Dr. Hugh Pope, a Roman Catholic, says, “They seem to have thought that it could be done during the Session of the Council!”

Within a year, John Hentenius, a Dominican of Louvain, produced what is known as the Louvain Bible, 1547. After that the work dragged on for forty years. Then Pope Sixtus V, 1586, brought the issue to a climax by appointing a commission and seeing that it produced results. When the Commission had completed its work, Sixtus revised their findings by the aid of the original Greek and Hebrew and in 1590 issued the revised Vulgate. He declared in an encyclical that the Sixtine edition of the Vulgate was to be regarded as “true, lawful, authentic, and authoritative in all *public and private* disputations, reading, preaching, and explanation.” He also forbade any one to change the text under penalty of anathema.

Unfortunately for the Pope, the edition contained many errors. Before the errors could be corrected, Sixtus V died, as did also his successor, Urban VII. A new commission was appointed by Gregory XIV in 1591. Bellarmine proposed to

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the Pope that the new edition be gotten out "as soon as possible," "reprinted under Sixtus's name," and that the errors of the previous edition be blamed on "the printers or others." The work was completed in nineteen days. Before the new edition could be issued, Gregory XIV died. His successor, Innocent IX, followed in death the same year. Then came Clement VIII, and within seven months the Clementine Vulgate was issued (1592) under the name of Sixtus V.

This edition of Clement was not more fortunate than that of Sixtus in the matter of escaping errors.² Some of these were corrected in the editions of 1593 and 1598. "No official Roman edition of the Vulgate has been published since 1598." For nearly one hundred years the name of Sixtus V was printed on the title-page of the Clementine Vulgate. Not until 1675 was the name of Clement substituted. The Bull of Sixtus V was suppressed in 1593, but the Bull of Clement VIII, anathematizing any who should change the text of the Clementine Vulgate in the least particle, is still in force.

Non-Catholics are apt to misunderstand these anathemas of Sixtus V and Clement VIII. To

² One of the many misprints of the original Clementine Vulgate and which failed to be corrected in the two subsequent editions was that of Genesis 35 : 8. By a substitution of the word *super* for *subter* Rebecca's nurse was said to have been buried "on top of" an oak instead of "under" it.

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Non-Catholics the language seems to be binding, inflexible, permanently restrictive. The Romanist eludes the dilemma. He says:

It is often remarked that Clement VIII, who published his revised edition in 1592, disregarded this Encyclical (*Æternus Ille*). Yet to every Catholic it should be perfectly plain that Sixtus prohibited only unauthorized persons from making changes in the edition he was publishing; he could never have meant that no successor of his in the See of Peter was to make changes in the text.³

In view of the fact that Sixtus V was a man of high intelligence, "a great and most learned Pontiff" as this Catholic confesses, Non-Catholics will be disposed to give Sixtus V the credit of being able to say what he meant to say in the anathema even though the Catholic should assume that Sixtus "could never have meant to say" what he did say.

That Sixtus V said what he meant to say is evidenced further in that he went beyond the Council of Trent and ordained that the Sixtine Vulgate be authentic and authoritative not only in "all public" but also in "all public and private disputation, reading, preaching, explanation."

Then too, as the text of the edition of Clement differs from that of Sixtus in "no less than 2,134 places," the Non-Catholic will wonder why the

³ Rev. Hugh Pope, O. P., "Eccl. Review," October, 1911, p. 440.

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name of Sixtus was placed on the Clementine Vulgate for more than fourscore years. Not until 1675 did the name of Clement alone get on the title-page of the Vulgate issued by him in 1592. The Non-Catholic also will wonder why Vallarsi in 1734, nearly one hundred and fifty years after the Clementine edition was issued, and nearly sixty years after Clement's name was put on the Vulgate, should feel compelled to bring out a corrected edition of the Vulgate, not as the Bible but as one of the works of Jerome. Was he deterred by the "anathema" or by the taboo "unauthorized"? The regular form of title on a modern Vulgate Bible reads, *Biblia Sacra Vulgatæ Editionis Sixti V. Pont. max. jussu recognita et Clementis VIII auctoritate edita*.

Again, to the Non-Catholic, it must seem passing strange that for more than three centuries and a half the Catholic should have been held under the domination of a Bible that was "hastily" introduced, and known to be marred by many errors. Nor does there seem to be a movement in the Roman Church to secure a perfect Bible by resort to the original manuscripts. The sole effort for centuries has been and is now to attain the ideal of the Council of Trent (1546), "which aimed not at a correction of St. Jerome's work but at a restoration of the current Bibles to the state in

DOMINANCE OF THE LATIN CIVILIZATION

which they left St. Jerome's hands." When Valverde presented to Pope Clement VIII a

list of at least two hundred places in which the proposed Vulgate differed from the Hebrew or Greek originals, Clement, after taking advice on the matter, imposed perpetual silence on him.⁴

Pope Pius X, in May, 1907, committed to the Benedictine Order "the restoration of the primitive text of St. Jerome's own version, which in the course of centuries has become considerably corrupted." The head of this Commission, the Abbot Gasquet, writing of the great work submitted to Catholic scholarship, said:⁵

Its end is not to produce a Latin Bible to be proposed as an official text for the approbation of the Church, but to take merely a preliminary step towards that official version.

Supposing it were possible to "achieve the end" sought, a text of the Vulgate as it left the hands of Jerome, what would be the situation? Fortunately a Catholic answer is at hand. The Catholic Encyclopedia says:

[Jerome] is open to reproach for not having sufficiently appreciated the Septuagint. This latter version was made from a much older and at times much purer Hebrew text than the one in use at the end of the fourth century. Hence

⁴ Rev. Hugh Pope, O. P., *Eccl. Review*, October, 1911, p. 446.

⁵ Catholic Encyclopedia, Art. Vulgate.

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the necessity of taking the Septuagint into consideration in any attempt to restore the text of the Old Testament.

The situation seems to be this. The text of the present Latin Vulgate is corrupt. Jerome's text is sought. If Jerome's text were found, it would be "open to reproach," imperfect so far as the Old Testament is concerned. And since Jerome worked for fourteen years and Origen for twenty-eight years in the effort to discover the true text of the Old Testament, the solution of the difficulty is so far removed that the Roman Church probably thinks it best to cut the Gordian knot, accept the Vulgate, and ordain that it be "authoritative" for the present even though it be not "authoritative."

And the situation is further complicated in that Jerome is not always in agreement with his Vulgate. The Rev. Walter S. Drum, S. J., says, "We admit . . . that St. Jerome in his New Testament Commentaries does not always follow and at times rejects our present Vulgate readings." ⁶ The Catholic claim that "God guarantees against any substantial error in transmission" requires proof.

The Biblical Commission ⁷ appointed by Pope Leo XIII has a wider scope, viz. :

⁶ Eccl. Rev., October, 1918, p. 431.

⁷ Cath. Encycl., p. 557, John Corbett, S. J.

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1. To protect and defend the integrity of the Catholic faith in Biblical matters.
2. To further the progress of exposition of the Sacred Books, taking account of all recent discoveries.
3. To decide controversies on grave questions which may arise among Catholic scholars.
4. To give answers to Catholics throughout the world who may consult the commission.
5. To see that the Vatican Library is properly furnished with codices and necessary books.
6. To publish studies on Scriptures as occasion may demand.

Thus far the Commission has pronounced on five points. These decisions are “not infallible though approved by the pope.” They are “to be obeyed and not to be questioned in public.” The five decisions are :

1. Quotations of uninspired writers in Scripture are not necessarily Scripture.
2. Historical character of Books not to be questioned where formerly held to be historical “unless in a case where the sense of the Church is not opposed, and where, subject to her judgment, it is proved by solid arguments that the sacred writer did not intend to write history.”
3. Moses, the author of the Pentateuch.
4. The Fourth Gospel, John the author and historian.
5. Mark 16 : 9-20. It is not proved that Mark did not write these verses.

The Roman Church claims to be the “sole guardian” of the deposit of divine revelation in

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its twofold aspect, oral tradition and written word. In the light of facts, the question arises in the mind of a Non-Catholic, What virtue is there in the claim? With the Bible in her hands, the Roman Church was not able to guard it against errors and corruptions. Origen made corrections and supplied omissions in the text of Scripture, indicating such changes by means of signs. Later copyists copied without the signs. Pope Damasus appealed to Jerome to save the situation. The Latin Vulgate was Jerome's response. The Church failed to recognize its worth. For one hundred and fifty years manuscripts were made by combining parts of the Itala and Vulgate. "Textual corruptions, additions, and omissions crept into the primitive text." Jerome was accused of "tampering with our Lord's own words and of denying the inspiration of the Scriptures." Even in this age, he is declared to be "open to reproach for not having sufficiently appreciated the Septuagint."

From the days of Jerome to that of Sixtus V, the Roman Church was unable to guard one single manuscript, the Vulgate, against errors and corruptions. Over the question of the correct text, Sixtus V was at odds with the Caraffa Commission and Clement VIII took exceptions to the findings of the Toletus Commission. At

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present the Roman Church has neither the original text nor can she tell the true text. Valverde showed that the present Vulgate text differs from the Hebrew and Greek originals "in at least two hundred places." Catholics declare the Clementine Vulgate "inferior to the Sixtine Version of 1590 which it hastily superseded." Of Sixtus V, they confess "no doubt too he acted hastily in adopting certain changes."

If, therefore, the Roman Church as "sole guardian" has been unable to guard one special "written revelation," i. e., the Latin Vulgate, against errors and corruptions, what evidence is there that she has been able to guard "written revelation" in general? And if she has failed to guard in that which is least difficult, namely the written word, how much more must she have failed in that which is most difficult, namely, the spoken word? The plain facts of the errors and corruptions; omissions and interpolations in the written tradition are strong evidence that the oral tradition has suffered distortion likewise.

Truly the Non-Catholic cannot be accused of skepticism in failing to accept the Roman claim of "sole guardian." And her claim to be the "sole guardian" of the "substance" of revelation is a claim to conjure with, when it is remembered what stupendous claims are built for

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the Church on single texts of Scripture. Furthermore, not one of these texts is admitted by scholars to be the words of Jesus, and all of them are open to grave doubt. Nor can the apostle of literalism find fault, if literalism appears to be a "house built upon the sand." The "sole guardian" has fallen asleep so often at the post of duty that he has actually lost the "password." He cannot tell even what Jerome wrote down for him to pass on. And the literalist is so confused in his speech that confusion is made to appear the chief characteristic of the Book of Truth. Never can humanity be persuaded to believe that the God of order is the author of confusion. By this token literalism is doomed to failure.

VII

HOW THE ENGLISH CIVILIZATION TURNED ALL STREAMS OF DIVINE EXPERIENCE INTO A NEW CHANNEL

I

The overshadowing influence of the Latin civilization stamped itself upon the combined Hebrew (black-yellow) and Christian (red) streams of Divine experience in the Latin Vulgate (purple). The Greek civilization had stamped itself previously upon the Hebrew stream in the Septuagint or LXX. For a thousand years the Latin stream dominated Western Europe, holding the two great original streams apart. Not until the days of William Tyndale did the original streams meet and mingle in a vital way as in the days of Jerome. During this time another great civilization arose which was destined to color the streams of Divine experience as the Latin and Greek civilizations had done. That civilization was the English (blue).¹

As early as A. D. 700, Cædmon, an unedu-

¹ See full Chart (blue) and Chart on p. 95.

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cated cowherd, turned into poetic form the Scriptures which were read to him. A part of the Bible was given to the people in their own tongue by the venerable Bede (800) and King Alfred the Great (900). Not until the time of John Wyclif (1382) was the Bible put into English in a way to affect the life of the nation. Wyclif turned the Latin Vulgate into plain, vigorous, homely English for the plain people. Many of the best-known phrases in our present Bible originated with him, e. g., "the beame and the mote," "strait is the gate and narewe is the waye."

Although Wyclif was a recognized scholar of his day, Master of Baliol College, Oxford, he could read neither Hebrew nor Greek. He translated the Bible from the Latin. The original sources, Greek and Hebrew, were not consulted. All the errors and corruptions in the Vulgate were necessarily passed over into the English. Much of the ecclesiastical language was retained, as "penance" for "repentance," and "priest" for "elder." In spite of these defects, his work was creative. He gave the English people the Bible for the first time in their tongue and with Chaucer helped to mold the English language.

Wyclif was sixty years of age when he completed his work. For over a quarter of a century he had labored. Social and religious conditions

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inspired him to the task. The country was depressed by reason of famine and plague. War had left its trail of sorrow. Ignorance and superstition were rife. The rise of the new learning made the picture darker. The clergy, for the most part, were poorly educated. The higher prelates, rich and ambitious politically, held aloof from the "poor parson." Bitter hatred separated the secular from the regular clergy. Rival papal courts were set up at Avignon and Rome. Rival popes were hurling anathemas at one another. To the Kings of France, during the Babylonian Captivity (1309-1377), the popes were subservient. To the peoples looking up to them, they were recreant. To keep up their luxurious and shameful courts, the popes gave way to a spirit of greed and extortion. Foreign priests were thrust into English livings to secure the revenues. Taxes were levied. Pardons, dispensations, and indulgences were put up for sale.

From his seat at Oxford, Wyclif sent forth his protest against the worldly priests and extortionate friars. The University was stirred. Efforts were made to suppress his work by ecclesiastical trials and papal bulls, but in vain. King Edward III protected him in his cause against papal aggression. Wyclif became the "morning star of the Reformation," "the Reformer before the

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Reformation." By sermon and pamphlet, he spread the demand for a pure religion. By heroic zeal, he organized a company of "poor priests" and sent them over the country preaching the gospel.

Necessity produces coalitions. Priests and friars were driven together. Prelate and king came to an understanding over the spoils of ecclesiastical patronage. King Henry V "knew not Joseph" as did King Edward III. With king, primate, priest, and friar against him, Wyclif and his Lollards were driven from Oxford.

With the death of religious freedom, all trace of intellectual life suddenly disappears. The century which followed the triumph of Courtney is the most barren in its annals. Nor was the sleep of the University broken till the advent of the New Learning restored it to some of the life and liberty which the Primate had so roughly trodden out.²

The primary cause of the opposition to Wyclif was his rejection of the doctrine of transubstantiation and his denunciation of money-gathering monks and the presumptuous claims of popes.

"If there were one hundred popes, and all the friars were turned into Cardinals," said he, "their opinion ought not to be acceded to in matters of faith except in so far as they base themselves on Scripture."³

² Green, "Hist. of Eng. People," p. 241.

³ Newman, "Ch. Hist.," Vol. I, p. 607.

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Brought to trial time and again, he was finally condemned at Oxford in 1381. A year later twenty-four propositions of Wyclif were declared heretical.

Undaunted by circumstances, the brave soul toiled on in the work of giving the Bible to the people. Nicholas Herford and John Purvey assisted him in the Old Testament. Not even the Pope could stay the work. Summoned to Rome, Wyclif replied by counseling "that the Pope should surrender all temporal authority to the civil power and advise his clergy to do the same." On December 30, 1384, while hearing mass in the parish church at Lutterworth, he was stricken with paralysis. The following day, the last in the old year, Wyclif "rested from his labors."

Great souls are unconquerable. Wyclif was a great soul. Like Jerome he had been denounced for his Bible translation. Knighton wrote in melancholy wail, "Thus the pearl of the Church is turned into the common sport of the people." Jerome had been accused of "tampering with our Lord's own words and denying the inspiration of the Scriptures." Archbishop Arundel savagely complained to the pope of

that pestilent wretch, John Wyclif, the son of the old serpent, the forerunner of Antichrist, who had completed his iniquity by inventing a new translation of the Scriptures.

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The desperation of ecclesiasticism is revealed in the action of the Convocation at Oxford, 1408:

We decree and ordain that no man hereafter by his own authority translate any text of Scripture into English, or any other tongue, by way of a book, pamphlet, or treatise now lately composed in the time of John Wyclif—until the said translation be approved by the ordinary of the place.

The bitterness of the friars against Wyclif could not be restrained even after his death. It shocks us now to read the record of such actions. An appeal was carried to the Pope to have the body of Wyclif removed from consecrated ground and buried in a dung-hill. To the honor of the Pope the appeal was refused. But thirty years later, the Council of Constance, that Council which murdered John Huss, “ordered his remains to be taken up and cast out.”

Accordingly, in 1428, the shameful deed was done. Wyclif's body was dug up and burned. The ashes were scattered on the river near the little church he served at Lutterworth. No harm was done to Wyclif or to his memory by this inhuman act. Nor did any honor accrue to the instigators of the shame. But the scattered ashes were carried to the sea and symbolized the scattering throughout the world of those ideals for which Wyclif lived and died. John Huss of Bohemia caught up the spirit of Wyclif and bore

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witness: "I am content that my soul should be where his soul is."

The "morning star of the Reformation" had not shined in vain. Manuscripts of his Bible were eagerly sought by the people. A few years after his death copies of the Scriptures brought \$150 to \$200, and a load of hay was given for a "few chapters of St. James or St. Paul." Later on readers of Wyclif's Bible were burned at the stake with copies of the Bible round their necks and his followers were "hunted like partridges over the mountains." Truly the ideal of Wyclif set forth as a prayer in the preface of his Bible found fulfilment:

God grant us to ken and to kepe well holie writ, and to suffer joiefulli some paine for it at the laste.

The next step in Bible history is preceded by influences that were destined to change human ideals. Between the day that John Wyclif turned the Bible stream from the Latin (purple) into the English (blue) and the day that William Tyndale opened a channel for the flow of the original streams of Divine experience (black, yellow, red) into the English, great events were to take place.

Between Wyclif's English Bible (1382) and Tyndale's Bible (1535), the world witnessed the

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birth of a new order. Old things passed away. Columbus (1492) made the world new. Copernicus (1530) conceived a new universe. Gutenberg (1452) opened the way to popular education by means of the printing-press. And the Seljukian Turks (1453), by the capture of Constantinople, drove the Greek scholars all over Europe. The effect of this last was electric. It was like the conversion of Constantine which opened the way for Christianity to rise into power. It resembled the influence of the Greek language following in the wake of the conquering armies of Alexander the Great.

The Greek scholars from the East brought with them the Greek language and the Greek literature. Men began to restudy the classics. Hebrew and Greek awoke as from a sleep. Universities were affected. Grocyn and Linacre were at Oxford. Erasmus brought the inspiration to Cambridge. Out of the rebirth of the classics came the Renaissance. And out of that great intellectual awakening arose the Protestant Reformation. Then came the birth of the Bible from the Hebrew and Greek originals. Luther and Tyndale and a succession of noble scholars consecrated themselves to this task.

For this awakened scholarship, this revival of interest in the Hebrew and the Greek, the print-

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ing-press proved a splendid ally. As the presses multiplied, their products scattered. The Bible shared in the blessing. Three years after the first presses were set up (1452), the Latin Vulgate appeared for the first time in printed form (1455). Thirty-three years later (1488), the Hebrew Old Testament was issued. Luther availed himself of this blessing. The Greek New Testament of Erasmus followed in 1516 and 1521. Then in 1522, there came from the press that great work of Cardinal Ximenes, the Complutensian Polyglot, giving the Hebrew, Greek, Latin, and Chaldee paraphrase in parallel columns as Origen had done previously. The Textus Receptus, the most influential Greek text of the New Testament of that day, appeared in 1624 and 1633.

The times were alive, but religion was "almost extinct." Cardinal Bellarmine confessed that

some years before the rise of the Lutheran heresy, there was almost an entire abandonment of equity in ecclesiastical judgments; in morals, no discipline; in sacred literature, no erudition; in divine things, no reverence; religion was almost extinct.

Erasmus exclaimed, "What man of real piety does not perceive with sighs that this is far the most corrupt of all ages?" The times were ripe for the appearance of prophets of a new day. Their advent was at hand.

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II

One hundred years after the death of Wyclif, eight years before the discovery of America, the same year that Martin Luther was born in Eisleben, Germany, William Tyndale was born in Glostershire, England. About the time (1516) Luther was nailing his theses to the church door at Wittenberg and burning the papal bull, Tyndale was being prepared for his mission and stirred into protest against religious evils at Oxford and Cambridge. While Luther (1522) was giving the German people the New Testament in their own tongue, Tyndale was telling the priests of England,

If God spares my life, ere many years, I will cause the boy who driveth the plough to know more of the Scriptures than you do.

Fired with zeal, Tyndale journeyed to London and besought Bishop Tunstal to permit him to translate the New Testament into English. The need of such a work was great. Many priests were unable to recite the Ten Commandments or to repeat the Lord's Prayer. Tyndale felt shamed and humiliated by such a situation and wrote in appeal,

If you will not let the layman have the Word of God in his mother tongue, yet let the priests have it, which for the

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great part of them do understand no Latin at all, but sing and patter all day with the lips only that which the heart understandeth not.

The Bishop, however, was blind to the deep need of the hour. Tyndale soon perceived

not only that there was no rowme in my lorde of londons palace to translate the new testament but also that there was no place to do it in all englonde.

That the Bible might be born in English, Tyndale went into exile. He accomplished his purpose. The Bible was born, but it cost Tyndale his life. From London, he went to Hamburg in 1524 and from thence to Cologne in 1525. While here Cochleus, deacon of the Church of the Blessed Virgin at Frankfort, discovered the secret by making the printers drunk. Cochleus exposed the enterprise and roused the authorities to opposition. He also wrote letters of warning to the King of England, Cardinal Wolsey, and Bishop Fisher urging them to "prevent the importation of the pernicious merchandise."

Discovered, Tyndale fled in haste with his printed sheets of the New Testament to Worms. Four years before (1521) in this very city, Martin Luther had defied the Council appointed to try him. Now Tyndale, in defiance of English ecclesiasticism and inquisition, entered into the same city to complete the printing of the first

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New Testament in English. To escape detection, the new translation of the New Testament was sent to England concealed in cases, barrels, bales of cloth, and sacks of flour.

Lee, afterward Archbishop of York, learned of the fact while traveling on the Continent and wrote to Henry VIII:

I need not to advise your grace what infection may ensue hereby if it be not withstood. All our forefathers, governors of the Church of England, have with all diligence forbid and eschewed publication of English Bibles.

Ports were guarded. Hundreds of copies were seized and burned at the old Cross of St. Paul's, as a "burnt offering most pleasing to Almighty God."

A happy idea occurred to Tunstal, Bishop of London. He would buy up the whole edition of Tyndale and burn it. Accordingly through a merchant trading at Antwerp, he arranged the deal. The books were secured. A public burning was held at St. Paul's Cathedral, London, England. Cardinal Wolsey, clad in purple, was surrounded by abbots, friars and bishops. Fisher, Bishop of Rochester, preached, denouncing Luther and his heresy. Then was kindled a great fire with the books of the New Testament which Tyndale had translated into English.

This was in 1526. With the money thus se-

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cured Tyndale brought out corrected editions. In spite of burnings and warnings copies of the New Testament were multiplied and eagerly sought by the people. Bishop Nikke wrote despairingly to the Primate, "It passeth my power or that of any spiritual man to hinder it now."

In 1528 Tyndale turned his attention to the Old Testament. First in Marburg, then at Antwerp, he labored. In 1534-35 revised editions of the New Testament and the Old Testament as far as Jonah appeared. Chapter-headings and marginal notes were added.

For the first time in Christian history, the original streams of Divine experience were brought together and turned into the English. In 1534 Luther had translated the entire Bible from the Greek and Hebrew into German. By so doing, he made the German language. What Luther did by means of the Bible for the German language that Tyndale did for the English. He "fixed our standard English once for all and brought it finally into every home."

It was surely a most lucky accident for the young religion [said Cardinal Newman] that while the English language was coming to the birth with its special attributes of nerve, sympathy, and vigor at its very first breathings, Protestantism was at hand to form it upon its own theological Patois, and to educate it as the mouthpiece of its tradition. . . The new religion employed the new language

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for its purposes, in a great undertaking, the translation of its own Bible; a work which by the purity of its diction and the strength and harmony of its style, has deservedly become the very model of good English, and the standard of the language to all future time.

And Froude has said :

The peculiar genius which breathes through it, the mingled tenderness and majesty, the Saxon simplicity, the preternatural grandeur, unequalled, unapproached, in the attempted improvements of modern scholars, all are here and bear the impress of the mind of one man—William Tyndale.

The reward of such an achievement should have been the highest honor to the man and the encouragement of the enterprise by the most generous assistance. Instead, we find enemies in high places plotting against him. Vaughan, the royal envoy, was instructed to persuade Tyndale to return to England. Remembering the blush of Sigismund in the presence of John Huss, William Tyndale refused, saying,

Whatever promises of safety may be made, the King would never be able to protect me from the Bishops, who believe that no faith should be kept with heretics.

A clergyman by the name of Phillips finally accomplished the downfall of Tyndale. Ferretting his way into the confidence of Tyndale, he betrayed him into the hands of the authorities of

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Antwerp. Before doing so, the traitor borrowed forty shillings from his intended victim.

Once in the clutches of the Inquisitors, Tyndale was thrust into the cold, damp dungeon of the Castle of Vilvorden. After thirteen years of faithful toil for humanity, this noble soul was kept in misery for sixteen months. His appeal to the governor for humane treatment is so pitiful as to cause wonder that any man could have turned a deaf ear. Only one whose humanity had been deadened by inhuman religious ideals could have refused.

I beg your lordship and that by the Lord Jesus [wrote Tyndale], if I am to remain here during the winter, you will request the procurer to be kind enough to send me from my goods which he has in his possession a warmer cap, for I suffer extremely from a perpetual catarrh, which is much increased by this cell. A warmer coat also, for that which I have is very thin; also a piece of cloth to patch my leggins—my shirts too are worn out—also that he would suffer me to have my Hebrew Bible and Grammar and Dictionary.

In that same country, Belgium, and not far from the same spot where Edith Cavell, an English nurse, October 12, 1915, appealed in vain to a heartless Hun for mercy, William Tyndale, three hundred and seventy-nine years before, appealed in vain to the heartless inquisitors of a heartless religion.

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On Friday, October 6, 1536, Tyndale was brought forth from his dungeon, tied to a stake, strangled to death, and his body was burned to ashes. It is recorded of the first Christian martyr, Stephen, that as the stones beat upon him, "he kneeled down, and cried with a loud voice, 'Lord, lay not this sin to their charge.' " When this first martyr for an open Bible in the English tongue was being strangled to death in exile, this prayer burst from his lips, "Lord, open the King of England's eyes."

III

God answered that prayer of Tyndale in a larger way than Tyndale dreamed. European Christianity was now fully engaged in that great war over God and the Book. The tyranny of religious absolutism became unendurable. England drove the hireling foreign priests from her borders and declared her independence of Rome.

The torch lighted by the body of Tyndale illuminated the night of ignorance and bigotry and enabled the people to read the truth of liberty in the heavens. Persecutions on the part of Papists and Protestants were in vain. Tyndale's prophecy that the day would come when the plowboy should know more of the Scriptures than the ignorant priests was fulfilled. The protest of

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Erasmus had become the protest of the common people :

I utterly dissent from those who are unwilling that the Sacred Scriptures should be read by the unlearned, translated into their vulgar tongue, as though Christ had taught such subtleties that they can scarcely be understood even by a few theologians, or as though the strength of the Christian religion consisted in men's ignorance of it.

As a result, England was literally filled with Bibles. This

wide-spread enthusiasm for the translation of the Bible indicated that the interpretation of the Scriptures was to be no longer a monopoly of the priesthood.⁴

One year before they strangled Tyndale and burned his body at the stake, Miles Coverdale, October 4, 1535, issued the first complete English Bible. It was taken from the Latin and German with the aid of "five sundry interpreters." There were no notes, chapter-headings, or division into verses, but it contained the Apocrypha as found in the Vulgate. The New Testament showed the influence of Tyndale.

Within three years following the martyrdom of Tyndale, three separate versions of the Bible were issued in English. The first was Matthew's Bible, which appeared in 1537. It was a com-

⁴ Nash, "Hist. of Higher Criticism," p. 66.

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bination of the New Testament and Pentateuch by Tyndale with the remaining part of the Old Testament and Apocrypha by Coverdale. Marginal notes were included. At the request of Archbishop Cranmer and under Cromwell's influence, Henry VIII, granted permission for its publication and sale. Cranmer liked it "better than any other translation heretofore made."

Thus one year after Tyndale's execution, Matthew's Bible was recognized by the King and became the first authorized English Bible. Within two years more, 1539, Taverner's Bible and the Great Bible appeared. Taverner's Bible was the work of a layman. It was little more than a revision of Matthew's Bible, which was a combination of Tyndale and Coverdale.

The Great Bible was born at the instance of King and Bishops. Seven editions were issued without notes. It had been designed to issue it from the press in Paris. Coverdale was entrusted with the mission. Münster's Hebrew-Latin Old Testament, the Complutensian Polyglot, and Erasmus' Latin New Testament were at his command. He had almost completed the task when the Inquisitor-General of France interposed. Coverdale escaped the fate of Tyndale by fleeing with his printers and equipment to England where the work was completed, April, 1539.

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Thus the Great Bible, in large part a reproduction of Tyndale's through Matthew's, became the second authorized English version. A copy was ordered set up in every parish church. Chained to the pulpits, the martyr's work bore the name and commanded the reverence of that same Bishop, Tunstal, who had turned Tyndale from his door, bought up his books, and burned them before St. Paul's. The Great Bible has left its impress upon the prayer-book. The Psalms contained therein are taken largely from it. In the first edition the Apocrypha are called Hagio-grapha. Later editions classified them as "The fourth part of the Bible."

Troublous times were immediately ahead. King and Bishops had a change of heart. Tunstal and Heath disavowed their part in the work of revision of the Great Bible. Parliament proscribed the Bibles of Tyndale and Coverdale. The notes in Matthew's Bible and Taverner's Bible were erased.

It was enacted that no women, except those of noble birth, and no men below the upper middle classes were to read the Bible publicly or privately to others or by themselves. This was in harmony with the decree of the Council of Trent (1546), which crystallized the Catholic opinion of the centuries:

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If anyone shall have the temerity to read or possess [the Bible] without . . . written permission, he shall not receive absolution until he have first delivered up such Bible to the ordinary.⁵

Tyndale's and Coverdale's Bibles were burned (1546). Men fled to the Continent for safety. The death of Henry VIII brought a reaction. Under Edward VI, 1547-1553, nearly sixty editions of the Scriptures were issued. Then came Queen Mary. (1553-1558.) Archbishop Cranmer, who had been largely responsible for the Great Bible, and John Rogers, the author of Matthew's Bible, were burned at the stake. The bones of Fagius and Bucer were dug up and burned. Coverdale escaped through the intervention of the King of Denmark.

The Geneva Bible was born out of this agony. The exiles from England gathered at Geneva and worked "for ten years by day and by night" on this translation. Among them were Coverdale and William Wittingham. In 1557 the New Testament appeared with an introduction by John Calvin. In 1560 the Geneva Bible complete with copious notes, was published at Geneva and dedicated "to the most virtuous and noble Queen Elizabeth, whom God hath made our Zerubbabel for the erecting of this most noble temple." It

⁵ Fisher, "Hist. of Reformation," p. 530.

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was a careful revision of the Great Bible in the Old Testament and of Tyndale's latest New Testament.

The Geneva Bible was the first English Bible to be printed in Roman type, the first to be divided into verses, the first to be made handy in size and popular in price. Nothing like it appeared until the Authorized Bible of 1611. Words not in the original were printed in italics. Following Luther's, Coverdale's, and the French Bible of Calvin (1535), the Apocrypha were placed between the Old and New Testaments.

For sixty years the Geneva Bible held the field, only slowly yielding to the King James version. The name of St. Paul was omitted from the letter to the Hebrews. "Love" was used instead of "charity"; "congregation" instead of "church." In Genesis 3 : 7 the word "breeches" was used for "aprons," hence this Bible is often referred to as the "Breeches Bible" just as the Great Bible was known as the "Treacle Bible" from the use of the word "treacle" for "balm" in Jeremiah 8 : 22. The Prayer of Manasseh, which had been excluded from Coverdale's Bible and inserted in Matthew's, was now placed between Second Chronicles and Ezra and not in the Apocrypha.

The Bishops' Bible grew out of the demand on

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the part of the churchmen for a Bible that would be at once authoritative and popular. The Great Bible failed in this respect. The Geneva Bible offended the churchmen by its notes. A bill was passed "for reducing of diversities of Bibles now extant in the English tongue to one settled vulgar translated from the original." Archbishop Parker and a company of "qualified divines" labored for four years upon the task. They were instructed to "make no bitter notes upon any text nor yet to set down any determination in places of controversy."

It was called the "Bishops' Bible" because of the number of bishops engaged in the revision. When it was completed Convocation ordered that copies be placed in halls or dining-rooms of archbishops and bishops for the use of their servants; also that cathedrals and, as far as possible, churches be supplied. No amount of patronage, however, could exalt the Bishops' Bible. It met the ideals neither of High-churchman nor of Puritan, and so failed of its purpose.

A special feature of the Bishops' Bible was in a separate title-page which read, "The volume of bookes called Apocrypha." The order of the books followed the Vulgate except that First and Second Maccabees were placed after Job and Third and Fourth Esdras were added. These

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last were not regarded as among those “ called Apocrypha ” but were declared to be Apocrypha. In 1572 a map of Palestine was inserted.

For two hundred years Bibles had been produced in the vulgar tongue in opposition to the wishes of the Roman Church. To prove to the world that this Church was not opposed to such a procedure, if properly done, and that it had scholars competent for such a task, the Rhemish New Testament was produced in 1582, and the Douay Old Testament in 1609. These efforts were based on the Clementine Vulgate of 1592, the “ authentic text ” according to Trent, “ diligently conferred with the Greeke and other editions in diverse languages.”

The purpose was to make a better Bible than had been made and not to supply one for “ alebenches, boats, and barges.” In the preface, Protestants were accused of “ casting the holy to dogs and pearls to pigs.” The notes were markedly controversial; the language ecclesiastical. “ Charity ” was used for “ love ”; “ church,” for “ congregation ”; “ penance,” for “ repentance ”; “ chalice,” for “ cup.” In spite of its exclusive purpose and origin, the influence of William Tyndale was apparent. No marginal readings were inserted, for the translation was to be as undivided in authority as the Vulgate itself.

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What now passes as the Rheims-Douay Bible is in reality not so but a practically new translation by Dr. Richard Challoner, Coadjutor to the Vicar Apostolic of London between 1749 and 1752. A Roman Catholic authority says the Douay Bible “never had any episcopal imprimatur, much less any papal approbation.” Cardinal Gibbons’ name appeared in an American edition as follows:

We hereby approve of this new edition of the Catholic Bible which is an accurate reprint of the Rheims and Douai edition with Doctor Challoner’s notes and accordingly commend it to the faithful.

The Apochryphal books, Tobit, Judith, Wisdom, Ecclesiasticus, Baruch, First and Second Maccabees together with additions to Esther and Daniel are found in the Douay because found in the Vulgate. The Prayer of Manasseh and First and Second Esdras are omitted.

The Rheims-Douay Bible was a translation on the basis of the Clementine Vulgate. The first attempt at translating the Bible into English direct from the original languages was made in 1836 by Dr. John Lingard, the historian. In 1898 another venture was made. This time it was by an American Dominican, the Rev. Francis A. Spencer.

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A new English translation from the originals was begun in 1913 under the title "The Westminster Version of the Sacred Scriptures," by two Jesuits acting as general editors, the Rev. Cuthbert Lattey and the Rev. Joseph Keating. These editors declared their purpose to be the production of a

readable Bible . . . one which not only is couched in dignified and accurate English, but which also supplies in printing and arrangement and notes such aids to the eye and mind as will render the intelligent perusal of the sacred text as easy and pleasant as possible.

The text of Westcott and Hort was made the basis of this translation instead of the Vulgate. By way of justification, the following apologetic appears in the preface:

Such a proceeding is in no way contrary to any law or custom of the Church, which of course, while decreeing that the Latin Vulgate is to be treated as "authentic" in public lectures, disputations, sermons, and homilies, encourages rather than hinders the study of the original texts.

This readable "Westminster Bible" is being issued in separate book form. Several books of the New Testament have appeared. The editors forecasted the future in the following words:

The present publication is in fact an experiment, and how far the scheme is proceeded with must depend to a large extent upon its reception.

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It would be a grand thing if Catholic scholarship should bring forth a New Revision in English. Cardinal Newman's criticism of the present Rheims-Douay Bible is still a challenge to the scholars of Rome. Challoner's revision of the Old Testament "issues in little short of a new translation." "His version is even nearer to the Protestant than it is to the Douay." ⁶

Protestant and Catholic alike are poorer in that the "great Cardinal" was compelled to give up his attempt at a new revision because of the opposition within the Roman Church. The author of "Lead, Kindly Light," master in the domain of religion and of literature, would have made us all his debtors.

But not only in English have new translations been made. Several new translations from the original texts have appeared in France and Germany. The Crampton Version is regarded as the best Catholic translation from the originals in French. Since 1911, in Germany, five separate translations of the New Testament have been made from the originals. Only two of these, however, cover the entire New Testament.

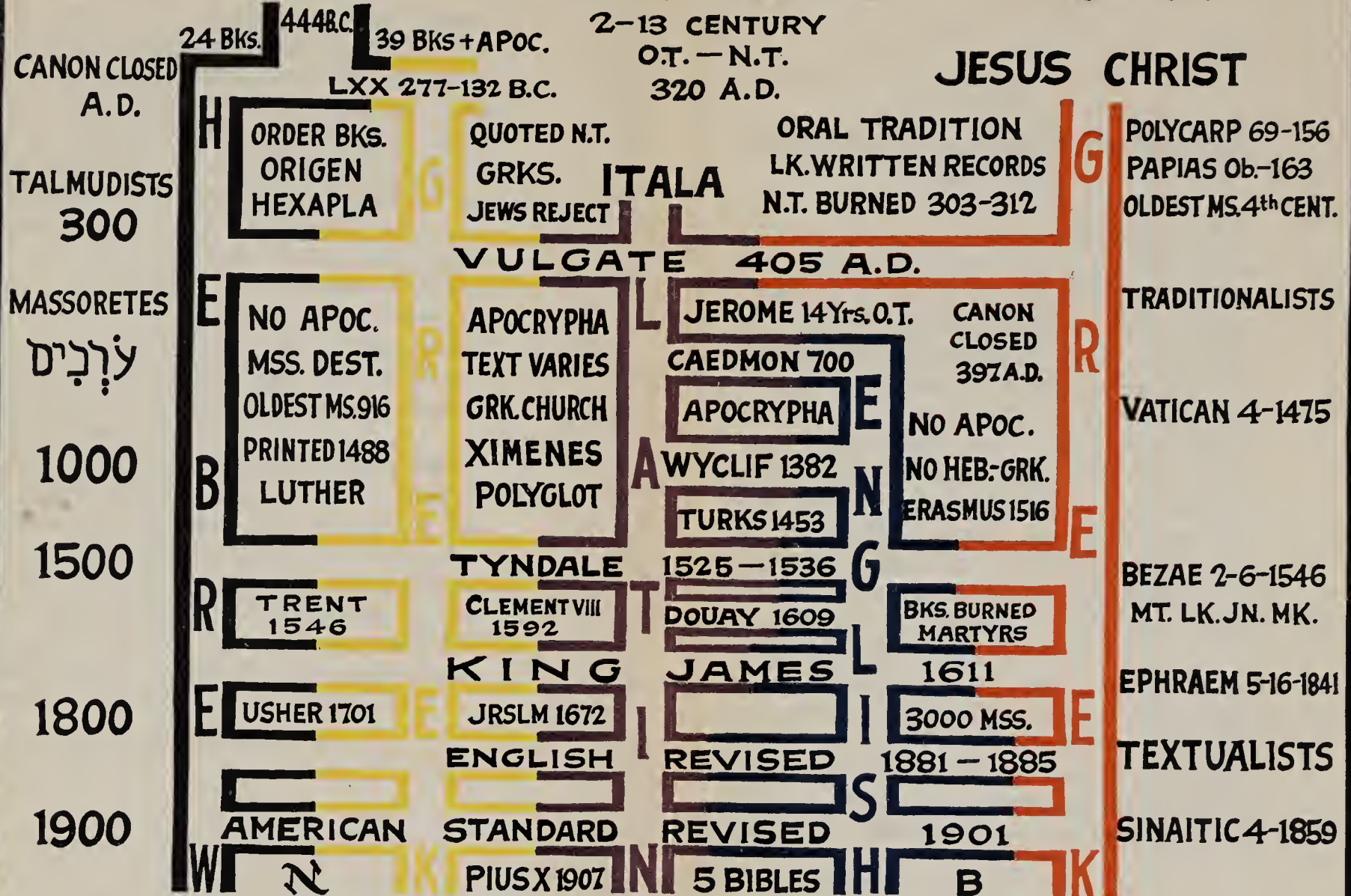
⁶ Tracts Theological and Ecclesiastical, p. 416.

HEYSHAM'S
BIBLE CHART

EZRA

THE BIBLE

THEODORE HEYSHAM
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ΤΟΤΗCΕΥCΕΒΕΙΑC
ΜΥCΤΗΡΙΟΝΟCΕ 1ΤΙΜ.ΙΙΙ.16

ΟΔΕΛΕΓΕΙΑΥΤΑΙCΜΗ
ΕΚΘΑΜΒΕΙCΘΕΙΝΖΗΤΕΙ

ΤΕ...ΕΦΟΒΟΥΝ
ΤΟΤΑΡΙ-ΜΚΧVI.68

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

1. *Chlorophyll a* (Chl *a*)

VIII

THE ENGLISH TRIUMVIRATE BROKEN, 1611, A. D.

Three Protestant Bibles and one Roman Catholic Bible now held the field and bade for the affections of the people. The Great Bible was still chained in many churches. The Geneva Bible had won the mass of the people and the Bishops' Bible appealed to most of the Churchmen. The Catholics held to the Douay Version. No one was quite satisfied. The Churchmen objected to the partisan notes in the Geneva Bible and were disappointed in that the two efforts on the part of the Church to produce a Bible had failed to win the favor of the masses. The Puritans were in protest against the Bibles authorized by King and Convocation, i. e., the Great Bible and the Bishops' Bible.

On January 18, 1604, James I met the representatives of both sides at Hampton Court. He was on his way from Scotland to be crowned King. They intercepted him with their troubles. Their troubles were not lightened, but a blessing came out of the conference. He gave the Puri-

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tans to understand that he would "make them conform or harry them out of the land." When they complained about the mistranslations of Scripture in the Prayer-book and suggested the need of a new translation of the Bible, James surprised the High-churchmen by favoring such a project.

Doctor Reynolds, President of Corpus Christi College, Oxford, and leader of the Puritans, urged a revision because "those which were allowed in the reigns of Kings Henry VIII and Edward VI were not answerable to the truth." Bancroft, Bishop of London and leader of the High Church party, replied, "If every man's humor is to be followed, there will be no end of translations." At this the King interposed, saying, "I have never yet seen a Bible well translated into English and the worst of all translations I have seen is the Geneva." James hated the Geneva Bible because it opposed the divine right of kings in its notes.

A new translation was ordered and the churchmen were made responsible for its initiative. There was but one restriction: "Let there be no marginal notes." When the churchmen failed to act promptly, the King took up the goad. Fifty-four scholars were appointed for the work. The names of only forty-eight are recorded. They

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were divided into six groups, and the work was apportioned. Assistance was to be sought from all competent and available sources, men, manuscripts, versions. The Bishops' Bible was to be the standard. Old ecclesiastical terms were to be kept such as "church" for "congregation." Chapters and verses were to be introduced.

For six years they toiled examining the Hebrew, Erasmus' Greek Testament, and the Complutensian Polyglot together with translations in various languages, Spanish, French, German, Italian. The Latin Vulgate had its influence as did the Rheims-Douay Version. And the spirit of William Tyndale hovered over all. It is said that eighty per cent. of the Old Testament and ninety per cent. of the New Testament are from Tyndale's translation.

Three years were spent in the new translation; then three years in its revision and marginal references; then a committee reviewed the whole in six months and put it through the press in 1611. For this consecrated labor they received no compensation above their expenses.

The King James Bible was the product of no school or sect or party but the combined effort of the best in all. It went forth with the patronage of King, bishops, and scholars. On the title-page appeared the inscription, "Appointed to be read

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in the churches." There is no record, however, that it was ever "publicly sanctioned by convocation, or by Parliament, or by the Privy Council, or by the King."

Bishop Lloyd in 1701 placed the chronology of Archbishop Usher in the margin of the Authorized Version.

Like all preceding efforts, the Authorized Version of 1611 ran the gauntlet of condemnation and criticism. It had to win its way on merit. The Geneva Bible yielded to its rival only slowly through a period of about fifty years. Now for over three hundred years the Authorized Version has commanded the increasing regard and affection of the English-speaking people. It is still supreme in the affection of the masses.

The tribute of the Roman Catholic, Faber, is worthy of remembrance:

It lives on the ear like music that can never be forgotten; like the sound of church-bells. Its felicities often seem to be things rather than words. It is part of the national mind, and the anchor of national seriousness.

Controversies were eliminated by transliteration as in the case of the word "baptize" and "Jehovah" or "Lord." The disputes of the present over the Hebrew "Sheol" and Greek "Hades" for the English "hell" had not arisen. Words not in the Hebrew were italicized. Doubt-

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ful readings were put in the margin, thus eliminating any claim to infallibility of the text. Throughout the whole work, the common people are held in mind and their language is employed.

The translators set forth their purpose in the Preface:

Truly, good Christian reader, we never thought from the beginning that we should need to make a new translation, nor yet to make a bad one a good one, but to make a good one better.

Judged by their resources they have merited high praise. Few manuscripts of the New Testament were available and these of late date. With the exception of the Psalms and a part of Job, the section of the Old Testament, 1 Chronicles to Ecclesiastes, has not the merit of the rest.

Two notable additions of 1611 are known as the "Great He Bible" and the "Great She Bible." One translates Ruth 3 : 15, "he went" and the other, "she went." The printer of the edition of 1631 was fined £300 for omitting "not" from the Seventh Commandment. In 1716 an edition appeared known as the "Vinegar Bible." "Vineyard" was translated "vinegar" in the headline of Luke, chapter twenty. Many changes crept in through the centuries. In 1851, the American Bible Society found 24,000 variations in six different editions.

IX

NECESSITY OF MODERN REVISIONS

The question is often asked, If the King James Bible possesses such merits, why was it necessary to have an English Revised and an American Standard Revised Version? It is hard for the great body of the laity as well as a large company of the clergy to understand the reason for what they deem an unsettlement of their faith as well as an affront to the Scriptures. "The King James Bible has stood the test for three hundred years. We are satisfied to have it continue the center of our affections and hopes," is their assumed attitude. Not infrequently they manifest an air of impatience and say, "Let us alone in our faith, and let the Old Book alone!"

Now it is helpful to know that the reasons which led to the present Revised Versions, were the same in part as those which led to the King James Version itself. New translations had been made. Many Bibles were seeking for the favor of the people. The need of one standard of authority freed from the misunderstandings and inaccuracies of the Authorized Version was

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keenly felt. Then too a large number of typographical errors had been corrected and changes deliberately made in the text of the King James Bible. And as Doctor Scrivener has said, these had been "introduced silently and without authority by men whose very names are often unknown."

The causes leading to this result were normal and natural. There was nothing forced. In the first place, language is a growing thing. Words change their meanings. Scripture that was perfectly clear to a past age became either obscure or totally misunderstood in the present.

Who but an expert in language could understand the meaning of that familiar text in the King James Bible, "Take no thought for the morrow" (Matt. 6 : 31)? How many knew that the word "thought" formerly meant "anxiety"? Now the Revisers have made this text plain in the translation, "Be not anxious for the morrow." In like manner the word "damned" formerly meant "condemned" and is so translated. The English word "hell" was made to do service for four different words in the original, one Hebrew, "Sheol" and three Greek, "Hades," "Gehenna" and "Tartarus." The Revisers have done a good service to truth here by bringing out the ideas in the original. Then

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too "meat-offering" gave a false impression. By "meat" we understand "flesh." Not so the Hebrew. As there was no flesh used in the "meat-offering" it made for clearness to use the term "meal-offering." "To ear" means "to plow" and is so translated.

As the chapter-headings tended to lead astray, they were removed in the Revision. Chapters and verses were retained but made subordinate to the paragraphs. The dominating purpose was to emphasize the thought of the Scriptures. Then too the Psalms are shown to be not a single book but a collection of five books and the Proverbs a collection of seven books. The composite¹ character of the Bible is thus revealed. Poetical gems long obscured in prose translations are reproduced in the Revision in poetical forms.

The chief reason for revision, however, was in the manuscripts. Hundreds of manuscripts unknown to the translators of 1611 were at hand. For three hundred years these newly discovered manuscripts had been accumulating. When Erasmus brought out his Greek New Testament in 1516, he had only eight manuscripts at his command and the chief of these were cursives dating from the thirteenth to the sixteenth centuries. The scholar now has over three thousand

¹ See F. G. Lewis, "How the Bible Grew."

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manuscripts, some of which are one thousand years older than those available to the scholars appointed by King James.

A facsimile representation of two of these documents may be seen at the bottom of the Chart. They are the two oldest and best preserved manuscripts of the New Testament known at the present time. Neither of these was accessible to the translators in 1611. The one to the right under "B" is the Vatican Manuscript of the Vatican Library in Rome. It was in the possession of the Roman Catholics, but they would not permit the Protestants at that time to see it. The bitterness of the Reformation struggle was still at its height. At the left of the Chart under **N** is a reproduction of the Sinaitic Manuscript now in the Imperial Library of Petrograd. It was not found until 1859, within the memory of many living today; hence was not at the command of the translators of the King James Bible over three hundred years ago.

The Sinaitic and Vatican manuscripts were written in the fourth century and are copies of a manuscript of the second century. Both are now open to the scholars of the world. With such manuscripts in their possession, it was inevitable that Protestant scholars would give recognition to their testimony.

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An illustration of their influence may be seen by referring to the Sinaitic lines on the Chart. They are taken from 1 Timothy 3 : 16 which reads in the King James Version: "And without controversy great is the mystery of godliness; God was manifest in the flesh." Why the change in the Revised versions to "He who was manifest in the flesh"? Look at the last line in the Chart. Note the letters OC, *Hos.* This is the relative pronoun, "who." If the word were "God" in the *Greek*, it would be *OC, Theos*, but it is not. Hence the Revisers translated "He who" and not "God."

Dr. Alfred Plummer says : ²

It is certain that St. Paul did not write, "God was manifest in the flesh," but "Who was manifest in the flesh." The reading "God was manifested in the flesh" appears in no Christian writer until late in the fourth century, and in no translation of the Scriptures earlier than the seventh or eighth century. And it is not found in any of the five great primary MSS, except as a correction made by a later scribe, who knew of the reading "God was manifested," and either wished to preserve it as an alternative reading, or as an interpolation.

The Revisers, therefore, did not arbitrarily change the Scriptures. No, they were simply intellectually and morally honest. They gave us the testimony of two of the oldest and best pre-

² Expositor's Bible, "Timothy," p. 133, 134.

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served manuscripts of the New Testament in the possession of the Church. The Sinaitic and the Vatican manuscripts are alike here. Had the scholars of King James' day possessed such manuscripts they would have rejoiced in the privilege and used them. It may be of interest to know that the Rheims-Douay Bible translates this text as in the Revised Versions, "He who was manifest in the flesh." The text of 1611 differs from that of 1881 in 5,788 readings.

When the reader of the Revised Versions comes upon changes and omissions of readings found in the King James Version, he will now understand. The Revisers have given what in their judgment is the best testimony of the best manuscripts available. It may be helpful to call attention to a few of the more striking differences in the Revisions growing out of a study of the original texts. Compare the readings of the King James and the Revised versions in the following:

1. The Doxology of the Lord's Prayer, Matthew 6 : 13. (Omitted.)
2. The baptismal confession of the eunuch, Acts 8 : 37. (Omitted.)
3. The three heavenly witnesses, 1 John 5 : 7, 8. (Omitted.)
4. The ending of Mark's Gospel, Mark 16 : 9-20. (Spaced.)

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This last is a very important difference and should be carefully studied and considered. The Revisers retained verses 9-20 but separated them from verse 8 by an intervening space. Why the space? To call attention to the fact that the two oldest manuscripts of the New Testament we possess omit them. At the bottom of the Chart to the right is indicated the Vatican manuscript ending the Gospel of Mark with verse 8. Verses 9-20 are omitted. The same omission is found in the Sinaitic manuscript in the Gospel of Mark. To note the omission of the verses 9-20 at the end of Mark's Gospel in these two oldest Gospel manuscripts is simply a matter of moral honesty. To have withheld the facts from the people would have been discreditable to scholarship. The obligation of truth is to come to the light.

X

ROMANCE AND REALITY IN MANUSCRIPTS

The Sinaitic Manuscript indicated in two places on the Chart, is the most complete manuscript of the Bible in existence. It ranks equal in age with the Vatican which is thought by some to be the oldest. The symbol by which it is designated is the first letter of the Hebrew alphabet, **א**.

The story of the discovery of the Sinaitic Manuscript is as interesting as a novel. In 1844, that great German scholar, Tischendorf, went on a pilgrimage through the East, seeking for old manuscripts. While visiting the monastery of St. Catherine at the foot of Mt. Sinai, he chanced to see in the hall a basket containing old parchments set apart for the fire. Plucking a leaf out of the basket, what was his surprise to discover that he had a part of a most ancient manuscript. Eagerly he rescued the precious leaves from danger. They proved to be a copy of the Septuagint (yellow).

The zeal of Tischendorf over his find was his

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misfortune. The monks became cautious. They permitted him to take away the forty-three leaves he rescued from the basket, but would not reveal to him the existence of the remainder of the document. Tischendorf returned to Europe with his precious sheets and started to work for the recovery of the rest. For fifteen years he toiled, using every avenue of influence. Finally, after three trips to the monastery, with the aid of Czar Alexander II of Russia, he succeeded.

In 1859, Tischendorf made his third trip to the Monastery of St. Catherine seeking for the great treasure. The effort seemed hopeless. The last evening of his stay had come. He was in the steward's cell enjoying that official's hospitality. After the refreshment, the steward showed him a manuscript of the Septuagint. It was the very document Tischendorf had seen in part fifteen years before. Concealing his emotions, he requested permission to examine the manuscript in his cell that evening. The request was granted.

And there by myself [said Tischendorf] I gave way to my transports of joy. I knew that I held in my hand one of the most precious Biblical treasures in existence, a document whose age and importance exceeded that of any I had ever seen after 20 years of study of the subject.

The Sinaitic Manuscript contains large portions of the Old Testament in the Septuagint

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(199 leaves), and the entire New Testament together with the Epistle of Barnabas and the Shepherd of Hermas. There are $346\frac{1}{2}$ leaves, $13\frac{1}{2}$ inches wide by $14\frac{7}{8}$ inches long, with four columns of 48 lines each to a page. The manuscript is an *uncial*, written in capital letters without any division of words or sentences. It is a product of the fourth century and a copy of a manuscript of the second century after Christ.

With this old document in his cell, Tischendorf gave himself to that great joy of a scholar, copying and making notes of its contents long into the night. In the morning a greater joy came. He was permitted to take the manuscript to Cairo. There, in two months, he copied the text entire. The greatest joy came when, in 1862, this great Scripture record was published at the expense of Czar Alexander II in commemoration of the first millennium of the Russian Empire. Tischendorf, with the aid of the Czar, had secured possession of the manuscript and placed it in the Imperial Library of Petrograd. After one thousand five hundred years of oblivion it was brought forth to the light.

We can only speculate as to its origin. Constantine the Great, in A. D. 331, ordered fifty copies of the Scriptures to be specially prepared for the Church of Constantinople. Tischendorf

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thought the Emperor Justinian (527-565) may have secured one of these copies and placed it in the monastery of Mt. Sinai which he founded. On the presentation of a new silver shrine for the coffin of St. Catharine to the Convent by the Emperor of Russia, the manuscript was presented to the Czar in 1869 in the name of the new prior, Archbishop Kallistratos, and the monks of the Convents of St. Catharine and Cairo.

Of about equal age, more accurate in workmanship but less complete in content is the Vatican Manuscript of the Vatican Library of Rome. This uncial is supposed to have been copied in Egypt by a skilful and critical scholar. It may have been brought to Rome shortly after the founding of the Vatican Library by Pope Nicholas V in 1448. Scrivener traced it to Cardinal Bessarion, who labored ineffectually for the reunion of the Greek and Latin Churches. The earliest catalogue of the Library, 1475, notes its presence. It is the glory of the Vatican Library.

The Vatican Manuscript contains the whole Bible to Hebrews 9 : 14 with the exception of Genesis 1 to 46 and Psalms 105 to 137. It is made up of 759 leaves, 10 by 10½ inches, with three columns of 42 lines to each leaf, and is the chief manuscript authority for Westcott and Hort's text.

ROMANCE AND REALITY IN MANUSCRIPTS

By a strange fate the Vatican Manuscript was not given to the world until 1868-81. Then a complete and critical edition was issued using type cast from the same molds employed for Tischendorf's edition of the Sinaitic Manuscript. This is one of the ironies of history. For long years the Roman Catholics locked it away from Protestant scholars. That it should appear for the first time in public in a Protestant dress is indeed remarkable. Yet such is the fact.

So late as 1845, Doctor Tregelles was searched before being permitted to open the volume and all pens, ink, and paper were taken from him. Two priests watched him continually. If he became too intent in the study of the manuscript, they sought to distract his attention; if too long, they would snatch the manuscript away. By craft, he managed to secure a few notes on his cuffs and finger-nails.

Two years earlier, Tischendorf could get only six hours for a hasty examination of the manuscript and the copying of a few lines. When he had discovered the Sinaitic Manuscript and possessed an authority equal to the Vatican Manuscript, the doors of the Vatican Library swung open wider. He was given forty-two hours and special privileges. Now scholarship has risen above such actions, and the Vatican Manuscript is accessible

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to all in photographic reproductions. A beautiful edition was presented to the Columbian Exposition (Chicago, 1892) by Pope Leo XIII.

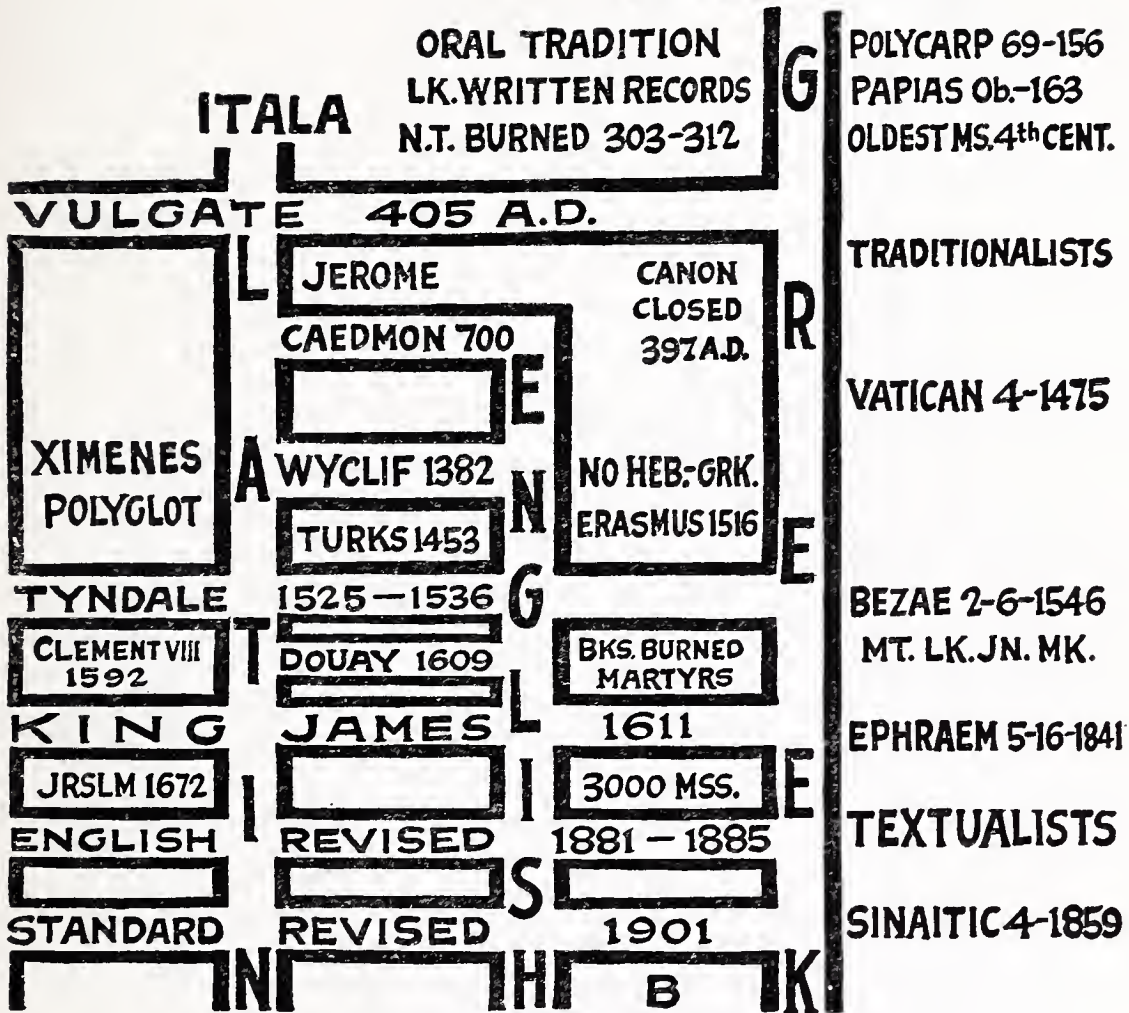
The Codex Alexandrinus comes after the Sinaitic and Vatican manuscripts in point of age and value. It is treasured in the British Museum, London, and is noted as being the first uncial to be used by textual critics.

There are 773 leaves, each $12\frac{3}{4}$ inches long by $10\frac{1}{4}$ inches wide, with two columns to a leaf. The Old Testament is from the Septuagint. The New Testament omits Matthew 1 : 1 to 25 : 6; John 6 : 50 to 8 : 52; 2 Corinthians 4 : 13 to 12 : 6, but contains "the Epistle of Clement of Rome to the Corinthians" and a fragment of a second.

Uncial manuscripts or those written in capital letters date from the fourth to the tenth century. Over one hundred of these are in existence, including fragments. They are symbolized by letters and are divided into two classes.

Uncials of the first class are four in number; the Sinaitic (**A**), the Alexandrian (A), the Vatican (B), and Ephraem (C). The Alexandrian is symbolized by (A) because so designated in Bishop Walton's Polyglot. It should follow **A** and B, but custom prevails over fact of time and value.

JESUS CHRIST



ΟΔΕΛΕΓΕΙΔΥΤΑΙCΜΗ ΤΕ...ΕΦΟΒΟΥΝ
ΕΚΘΑΜΒΕΙCΘΕΙΝΖΗΤΕΙ ΤΟΤΑΡ:-ΜΚΧVI.68

Chart showing development of N. T. Note how the N. T. stream flowed first over to the Latin, then to the English.

To the right are the great N. T. manuscripts. Bezae 2-6-1546 means Bezae is a MS of the 6th century, a copy of a MS of the 2nd century, was brought to light in 1546.

At the bottom of the Chart under B is a part of the Vatican MS. (Mk. 16 : 6, 8.) The letters are all capital and there is no spacing between words. The letters *IN* with a dash over them are an abbreviation of *Ιησοῦν*, Jesus.

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Codex Bezae is an example of uncials of the second class and is designated by the letter (D).

The Codex Ephraem well illustrates the difficulties of textual scholarship. It is what is known as a *palimpsest*, one in which the original writing has been rubbed off to make way for another and then restored. This manuscript was written in the fifth century and contains about two-thirds of the New Testament. In the twelfth century an admirer of the Syrian Father Ephraem (d. 378) erased the Scriptures and copied one of the works of Ephraem on the parchment.

The manuscript was brought to light in the sixteenth century, but the older Scriptural writing was not suspected until the seventeenth century. In 1834, a chemical preparation restored the original text. Both the old and the new were in confused mixture. None could decipher the Scripture. In 1840 Tischendorf went to Paris and gave himself to the task. He labored from December, 1840, to September, 1841, and opened to the world one of its greatest literary treasures. The manuscript contains 249 leaves, 145 of which belong to the New Testament.

Codex Bezae is an uncial of the sixth century containing only the Gospels and the Acts. The letters are square upright. There are four hun-

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dred and fifteen pages, with one column to a page. The order of the Gospels is unique—Matthew, John, Luke, Mark—showing that the order was not arbitrary. On one page is the Greek. On the opposite page is the Latin. Both texts are very old, probably dating back to the second century. Another peculiarity is the numerous interpolations, the Acts containing no less than six hundred.

Theodore Beza presented this manuscript to the University of Cambridge in 1581. He said that it had been secured from the Abbey of St. Irenæus in Lyons when that city was sacked in 1562. It was first brought to light at the Council of Trent (1546) by the Bishop of Clermont in Auvergne.

The manuscripts which we have thus briefly described set before us a number of striking facts. They show that books other than those now contained in our Bibles were once given a place of honor alongside of those found in the Book today.

The Sinaitic Manuscript, one of the oldest manuscripts of the New Testament now in existence, contains "The Epistle of Barnabas" and "The Shepherd of Hermas." The Alexandrian has "The Epistle of Clement of Rome to the Corinthians."

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The Codex Bezae surprises us by reason of the order of the Gospels. We are accustomed to the order, Matthew, Mark, Luke, John. The order of the Gospels familiar to us was fixed by the end of the second century. The oldest Western, Latin manuscripts, however, have Matthew, John, Luke, Mark. The Gothic version and Greek copies until the ninth century had the same form. In the East until the fifth century there was a modification, i. e., Matthew, John, Mark, Luke. The Codex Bezae has Matthew, John, Luke, Mark, showing that there was a time when different orders prevailed and that the present order is the result of development. The numerous interpolations found in Codex Bezae make it plain that "adding to" manuscripts on the part of scribes was not an unusual occurrence. The great Origen did so.

The Codex Ephraem is witness to the fact that the Scripture can be recovered only by the most painstaking labor of the most accomplished scholars.

Manuscripts written with small letters or in the current hand are called *cursives*. They date from the ninth to the middle of the fifteenth century although some were produced in the sixteenth century. The art of printing rendered these methods obsolete.

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There are over three thousand cursive manuscripts containing parts of the New Testament. Some twenty or thirty of them possess great value by reason of their agreement with the oldest manuscripts or for other peculiarities. More than thirty of them contain the New Testament entire.

The cursives are symbolized by arabic numerals instead of letters as in the case of uncials. Codex 33 is regarded most highly. It is called "the queen of cursives" but has suffered "most from damp and decay." Codex 61 is notable in that it contains the controverted passage 1 John 5 : 7 in a glazed page to protect it. From this manuscript this text passed into the printed editions of the Greek text and thence into translations made therefrom.

Versions are translations made from the original manuscripts. Some are older than any existing Greek texts, but they have suffered from textual corruptions. We have no manuscript of a version earlier than the fourth century although the translation dates from the second century. Versions are valuable in giving evidence of omissions or insertions in the text used by the translator.

The versions or translations which have come down to us are in five streams or languages.

Of the Syriac versions, the Peshito is the most

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important. It is called "the queen of versions" because of its accuracy in translation. The Syriac Christians still regard it as their sacred text. A peculiarity of this version is in its omission of the Apocrypha in the Old Testament and in the New Testament of Second Peter, Second and Third John, Jude, and The Apocalypse. The Curetonian Syriac version is older than the Peshito but contains only fragments of the Gospels.

Two Latin versions are of historic significance, the Old Latin or Itala and the Vulgate which grew out of it. The Vulgate has been spoken of at length. The Old Latin or Itala stands nearest in age to the Peshito. It dates from the middle of the second century. The Apocryphal books of Wisdom, Ecclesiasticus, First and Second Maccabees, Baruch, the Prayer of Manasseh, and Fourth Ezra (Second Esdras) were incorporated in the Vulgate almost unchanged by Jerome. Two versions of the Psalms by Jerome are of note, the Roman Psalter made by the aid of the LXX and the Gallican Psalter in which Origen's Hexapha was used. This Gallican Psalter superseded the Roman Psalter in 1566 and is now used throughout the Roman Church except in St. Peter's, Rome, the Duomo at Milan, and St. Mark's, Venice, where the Roman Psalter is used.

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The Old Egyptian or Coptic versions are in two dialects, the Memphitic or Bahiric and the Thebaic or Sahidic. Their special value is in this that they are independent witnesses to a “very ancient text from different manuscripts, with the adoption of many Greek words.” The New Testament is a product of the second century.

Abyssinia gave birth to the Ethiopic versions about the fourth century. They are not regarded so highly as the others.

The Gothic versions are those translations given the Goths by that great apostle, Ulfilas. In the fourth century he translated the Old Testament from the Septuagint and the New Testament from the Greek. Seven codices have come down to us, but they are only fragmentary.

The Armenian version contains the entire Bible. The manuscripts differ widely and are the products of the fifth century. They contain four books acknowledged by few, the “History of Joseph and Assenath” and the “Testimony of the Twelve Patriarchs” in the Old Testament, and the “Epistle of the Corinthians to St. Paul” and “The Third Epistle of St. Paul to the Corinthians” in the New Testament.

XI

THE PATHWAY OF PROGRESS

The recital of these facts about a few manuscripts will lead to a sympathetic appreciation of the necessity for a new translation of the Bible. Sympathetic appreciation will be given to the work of scholars, when it is recalled that for years they have been subjecting themselves to the severest discipline, gathering materials, comparing manuscripts and tabulating the differences in the three thousand or more manuscripts available.

How natural, with all this new material, that the Convocation of Canterbury, in 1870, should propose a new revision of the Scriptures! The proposal met with favor, and on June 22, 1870, the work was begun. Fifty-two scholars of England were appointed. Thirty American scholars were associated later. No sect lines were recognized. For ten years these scholars labored on the New Testament and for fourteen years on the Old Testament. In 1881 the English Revised New Testament appeared and in 1885 the Old Testament.

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Fourteen years later the American scholars put forth the American Standard Revised Version. This set forth the improvements deemed necessary by the American scholars and is regarded as the finest of commentaries on the Scriptures. In 1898 a new edition of the Revised Bible with carefully amended marginal references appeared. A committee of the Revisers in 1895 published a revised translation of the Apocrypha.

When the English Revised New Testament appeared in 1881, it created a sensation. Something like a moral earthquake was experienced. History repeated itself. Protests were heard similar to those launched against Tyndale and Wyclif as well as against Jerome, Origen and the LXX. Like these worthies, the Revisers understood that the way of truth was the way of the cross. Like them they dared to venture on the hazardous voyage over the ocean of popular misunderstanding and bitter criticism.

The preface to the English Revised Version shows that the Revisers understood the difficulties of their position.

We know full well [said they] that defects must have their place in a work so long and so arduous as this which has now come to an end. Blemishes and imperfections there are in the noble Translation which we have been called upon to revise; blemishes and imperfections will assuredly be found in our own Revision. All endeavors

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to translate the Holy Scriptures into another tongue must fall short of their aim, when the obligation is imposed of producing a version that shall be alike literal and idiomatic, faithful to each thought of the original and yet, in the expression of it, harmonious and free. While we dare to hope that in places not a few of the New Testament the introduction of slight changes has cast a new light upon much that was difficult and obscure, we cannot forget how often we have failed in expressing some finer shade of meaning which we recognized in the original, how often idiom has stood in the way of a perfect rendering, and how often the attempt to preserve a familiar form of words, or even a familiar cadence, has only added another perplexity to those which already beset us.

Noble words these! They breathe the spirit of men who are conscious of God and duty.

The major criticism against the Revised Version has been directed against the purity of the English used. Dean Burgeon found it "hopelessly at fault." Spurgeon called it "a blunder Bible." To Dr. A. K. H. Boyd it was "not irritating but infuriating." And John Bright said,

I do not think the revisers understood English as well as the translators of the Authorized Version, however much better they may have understood Greek.

The major criticism upon the Authorized Version was with reference to its inaccuracy. Broughton, the greatest Hebrew scholar of that day, wrote to James I:

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It is so ill done. . . I would rather be torn asunder by wild horses than allow such a version to be imposed on the Church.

The major criticism launched against Tyndale was in regard to errors. Sir Thomas More declared that "to study to find errors in Tyndale's book was like studying to find water in the sea." And Bishop Tunstal, in a sermon at St. Paul's, London, sought to poison the minds of the people with the assertion that he himself had "found in it more than 2,000 errors."

In spite of opposition and censure progress has been made. From Tyndale's to Matthew's, from Matthew's to the Great, the Geneva and the Bishops' Bibles, from these to the King James, and from this to the English and American Standard Revised Versions represent a gain. There is no loss. What seems so is only apparent. We are richer than of old for all are ours. To the beauty and rhythm of the old there are added the clearness and accuracy of the new translations.

Nor is the end yet. Another revision is inevitable. The Revisers were not prepared to complete the process. Much was left undone. Much that was done was imperfect, left so consciously because the materials were not at hand to make finality possible. Scholars feel that it will take

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fifty years of research and collaboration before the Old Testament can be translated as accurately as the New Testament. The next step may land us in that coveted estate where the truth of the Bible shall be clothed in both beauty of form and accuracy of statement.

Till then let us be grateful to those consecrated scholars who through long years of toil and sacrifice, without remuneration and often without appreciation have given to us these priceless memorials of our religion. How lacking in sympathy with true sacrifice are they who hurl anathemas at the scholars of the church!

Every time the Bible has been given to the world in a vital way, it has been at the hands of a scholar. Ezra was a scholar. Origen was a scholar. The Seventy who produced the Septuagint were scholars. Jerome was a scholar. The Rheims-Douay was the work of scholars. The fifty-four men of the King James Version, the fifty-two men of the English Revised together with their thirty American colaborers, and the men of the American Standard Revision were scholars.¹ There is not a single instance in history in which the Bible has been given to the

¹ Brian Walton, in passing through the fires of criticism, found comfort in recalling the fact that Origen's Hexapla, Jerome's Vulgate, and the Complutensian Polyglot, Erasmus' Greek New Testament, and the Antwerp and the French Polyglots were all assailed without mercy.

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people in greater fulness of power except at the sacrifice of a scholar. Not one penny of compensation did any of these scholars receive for their work. Their only reward was the consciousness of the approval of God and of succeeding generations.

The more light we have upon this subject and the more we reflect, the deeper becomes our gratitude for the cumulative interest of scholarship in the translation of the Scriptures.

Tyndale's Testament and Coverdale's Bible were the work of individuals; the Great Bible and the Bishops' were Episcopal in their origin; the Genevan and the Rheims and Douay Bibles were due to two bands of exiles, Protestant and Roman Catholic respectively; but the idea of the Revised Version was matured by representatives of the Church of England in Convocation assembled and carried through with the assistance of members of other churches.²

How true it is that "our Bible is the most catholic thing in all literature! Friend and foe alike have been pressed into service. Men of every religious conviction have, directly or indirectly, willingly or unwillingly, left their mark upon its pages."³ In our Bibles as in our prayer-books and our hymnals our spirits blend in harmonious accord.

² Hastings, *Dict. of the Bible*, IV, p. 860.

³ McComb, "The Making of the English Bible," p. XIII.

XII

THE TEST OF FIRE

How is it that the oldest Old Testament manuscript only goes back to A. D. 916, while the oldest New Testament manuscript goes to about A. D. 350?

One of the surprising things to the uninitiated is to discover that all of the original manuscripts of the Scriptures are lost. Not a single original document remains. Our faith is so simple. In our innocence, we thought we had in our possession the very autographs of the inspired writers. With what a shock did we learn for the first time that not only was there not a single autograph original of the New Testament remaining, but also that no writer of the second or third century tells us that he ever saw an original.

Our oldest New Testament manuscript only goes back to the fourth century A. D. and is a copy of a manuscript of the second century A. D. Our oldest complete Old Testament manuscript in Hebrew is no older than A. D. 916. The oldest Vulgate text is of the sixth century A. D.

No sincere believer in the Scriptures can rest

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content until an explanation is given of these disquieting facts. When old foundations give way, new foundations must be established. Faith demands security. It cannot sing, "How firm a foundation is laid for your faith in His excellent word," when the supposed "firm foundation," the original record, is not in existence, and no word exists to show any one professed to have seen such a record. To open the eyes of the believer to the facts and to reveal also the marvelous way in which the present records have come down to us, is to reassure faith and lay anew its foundation in intellectual honesty and fearlessness.

Between Abraham and Ezra is an eventful period of two thousand years. All the light of truth from Abraham to Jacob had to pass through the night of Egyptian bondage. All that came from Moses and Joshua had to go through the wilderness and the chaos of the period of the Judges. All that David gained had to live through the distortion of a divided kingdom and the disaster of a Babylonian exile. True religion had a hard struggle for existence in both the kingdoms of Israel and of Judah. The record of the kings is for the most part a dark record.

Whatever of truth was won by the prophets went down into the wreck of the kingdoms. Nebuchadnezzar destroyed the city of Jerusalem,

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burned the royal library, and carried the people into exile. As all the light of truth from Abraham went into the night of Egypt, so all the light from Abraham and Moses and the prophets went into the night of Babylon. The wonder is not that so little survived but that so much has been saved out of the chaos of two thousand years.

When the remnant from Babylon came back to Jerusalem, Ezra the scribe set about collecting the books of the Law. The effect was electric. The people were filled with rejoicing at hearing the words of the Lord. When after the dark night of the reign of Manasseh, the Priest Hilkiah found the Book of the Law of the Lord in the Temple in the days of Josiah, a revival broke out. After the night of the Babylonian exile there was a revival of the passion for the word of God. Deliverance from bondage and salvation of the Scriptures were simultaneous experiences.

Ezra and those who followed collected in successive periods the Law, the Prophets, and the Writings. What has come down to us shows that the materials at their command were fragmentary, and that they used large liberty¹ in dealing with them. Omissions were supplied, parts put in new relations, and separate documents thrown

¹ Penniman, "A Book About the English Bible," p. 27.

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together under the caption of a given name, i. e., Zechariah or Isaiah. Added to this change of emphasis in the thought and change of relation in the parts was the division between the Jews and Samaritans and between the Jews themselves. The Samaritan Pentateuch and the Septuagint are witness.

Then came a new captivity and a new oppression. Not Pharaoh or Nebuchadnezzar but Antiochus Epiphanes (175-164) was trampling the Jews under his feet. The Temple was desecrated, the people persecuted, and their Sacred Books were searched out monthly and burned. The Book of Daniel is a picture of the sorrows of that day.

With the advent of Christ and Christianity, a double responsibility arose with a double stream of Divine experience. About 170 the sacred books of the Christian were placed alongside those of the Hebrew. Unfortunately, their interests were not seen to be common. Each thought primarily of his own. Both suffered in the tragedies of history.

In A. D. 70 Titus subjected Judea to the Romans and destroyed the Temple. In the rebellion under Barcochba (132-135) the Jewish scholars suffered and the sacred books of the Hebrews were destroyed. No act of penance on the part of the

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Christian can restore that great Hebrew manuscript Codex Ezraë, destroyed by fire at Toledo, Spain. This manuscript fell into the hands of Edward, the Black Prince, 1367. Ignorant of its value, he probably thought he was doing the Lord service in sweating the Jews out of a large sum of money to obtain it. The manuscript was lost in the fire which destroyed the synagogue. Ignorance and hatred of the Jews, on the part of Christians, were responsible for the loss of many a precious Hebrew manuscript.

The Christian's sacred books were to be subjected to a similar fate under the Emperor Diocletian. (303-312.) On that memorable Easter Day the edict went forth that Christian assemblies were forbidden, churches were to be demolished, Scriptures to be surrendered for destruction on pain of death and the confiscation of property. The resistance was heroic, but the work of destruction was great and the loss in sacred records incalculable.

Down through the centuries the work of ruthless ignorance and intolerance proceeds. Sometimes it is the Christian defacing the Egyptian monuments or Archbishop Cyril of Alexandria murdering the cultured Hypatia. (414.) Sometimes it is Pope Gregory the Great (590) burning the Palatine Library or Pope Urban II fanning

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the flame of persecution against the Jews in the opening of the first crusade. (1095.) Sometimes it is the Christian Crusaders sacking the Christian City of Constantinople (1204) and burning thousands of manuscripts and parchments. Sometimes it is the infamous Pope John XXII ordering Talmuds burned in France or Cardinal Ximenes burning Arabic manuscripts in Granada or an archbishop burning "a mountain of manuscripts in Mexico."

Sometimes it is the Christian burning his own book as in the case of the Bibles of Wyclif, Tyndale, and others. In the time of Pope Paul IV (1559) there were forty-eight editions of the Bible on the Index Expurgatorius. Formal and informal have been the inquisitions against things sacred through the centuries. What remains of the havoc of hate against the Bible is now to be considered.

XIII

THE SALVATION OF THE SCRIPTURES

I

Beginning with the manuscripts in our possession, we can go back along the Hebrew (black) stream to A. D. 916. With the aid of the Vulgate, the sixth century is reached. By means of the Sinaitic and Vatican manuscripts we come to A. D. 350. We are speaking of the Old Testament in manuscript form. At some time before A. D. 916, the Old Testament Hebrew text either became standardized and all other texts destroyed, as in the case of the Koran, or through some tragedy of destruction, all the Hebrew texts were lost except the present text. The Hebrew manuscripts are all alike.

Along the Latin (purple) stream we can trace the Old Testament back to the sixth century. But we know that Jerome sought to get his material first from the Greek (yellow) source. Later he abandoned the LXX for the Hebrew. The Vulgate, therefore, carries us back to the sixth century and witnesses to manuscripts along the He-

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brew and Septuagint streams in 405 which came from a far earlier day.

The Itala (Latin) and the Peshito (Syriac) manuscripts came from the second century after Christ and are children of the Greek (yellow) source. From the Itala came the Vulgate. Thus along the Old Testament stream we can journey to the second century after Christ and feel the touch of influences reaching back into the dim past in the Septuagint, the Samaritan Pentateuch, and the Hebrew.

Following the stream of the New Testament we reach about the same goal, the second century after Christ. The Sinaitic and Vatican manuscript in the Greek (red) stream lead to manuscripts of the fourth century A. D. which were copied from manuscripts of the second century A. D. Through the Latin Vulgate and the Itala the same date is reached.

From this point written records fail us and we enter into the realm of tradition. The Chart to the right shows briefly the line of descent through Irenæus, Justin Martyr, Papias, and Polycarp. Polycarp was a pupil of John the apostle and John was a disciple of Jesus Christ.

The all-important question, however, is,

Have we got exactly what was said by Jesus Christ and the apostles as well as by the patriarchs and prophets, law-

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giver and psalmists or only their thoughts reinterpreted by successive generations?

We know that Ezra and those who followed gathered together the fragments that came down through the centuries. What liberties they took with them can only be conjectured.¹ That they combined the materials and gave new direction to the Law is unmistakable. Isaiah is the work of more than one man and Zechariah of several. Then too we have seen the freedom exercised by the LXX in regard to what was Scripture and noted the fact that the Hebrew (black) and Greek (yellow) streams are different.

When we come to Origen we have the account of what was done by that great scholar to the manuscripts in his possession. He took the Septuagint and compared it with the Hebrew. Where something seemed to him to be omitted in the Septuagint, he supplied it from the Hebrew. He also noted what he thought were mistakes or additions to the Septuagint text. These changes he indicated by a sign. In course of time the sign was lost or forgotten and the changes in the text copied as genuine.

Origen's work is lost except for a few fragments. Speaking of the condition of the text of the Gospels in his day, he says:

¹ Sanday, "Inspiration," p. 240 ff., 293-298.

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It is obvious that the differences between the copies is considerable, partly from the carelessness of individual scribes, partly from the wicked daring of some in correcting what is written, partly also from [the changes made by] those who add or remove what seems good to them in the process of correction.

Jerome sought to get hold of the true text in his Vulgate. We have seen that he faced two different sets of records and that he made choice of the Hebrew (black) as opposed to the Greek (yellow). Some Roman Catholics insist that he made a wrong choice. Then too we know that Jerome's Vulgate was not given the place of honor it was to hold for one hundred and fifty years. In this period copyists would select parts of the Vulgate and parts of the Itala in making up their Bibles. We noted the corrupt condition of the text of the Vulgate calling for revision in the eighth and thirteenth centuries. At some length we recounted the great revisions by Pope Sixtus V and Clement VIII.

The history of the present Latin Vulgate shows that it is the result of a choice between varying manuscripts and that it is unsatisfactory to the Church which has adopted it as a standard. The Roman Church is seeking to "find that which was lost," namely, the Latin Vulgate as it left the hands of Jerome.

When we take up the Greek and other manu-

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scripts of the New Testament we find that copyists have exercised liberty in dealing with them. The manuscripts differ. Insertions have been made. In the Gospels, words have been put into the mouth of Jesus, and others. A slight familiarity with the Revised Versions will give a good idea of this fact. Sixteen verses and one hundred and twenty-two sentences or parts of sentences have been omitted and ten new clauses inserted in the Revised New Testament. It will be helpful to the reader to indicate a few.

Take 1 John 5 : 7, 8: "In heaven, the Father, the Word, and the Holy Ghost, and these three are one. And there are three that bear witness in earth." Here is a question. Are these words genuine? The weight of manuscript evidence is against the text, hence the Revisers regarded it as an interpolation, something put in by the copyist. For this reason these words are omitted from the Revised Versions. The Sinaitic and Vatican manuscripts do not have the words.

Glance at the Chart. Note the Greek text at the bottom of the red column. It is Mark 16 : 8. This means that Chapter 16 of Mark's Gospel closes with verse 8 in the two oldest Greek manuscripts of the New Testament, the Sinaitic and the Vatican. These two great manuscripts do not have verses 9-20 as found in the King James

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Bible. The Revisers did not omit them from the Revised Version, but as honest men they put a space between verse 8 and verses 9-20. They further placed a note of explanation in the margin stating the facts.

Nothing that the Revisers did caused more intensity of feeling. Why? Because by the insertion of a space between verse 8 and verses 9-20 as well as by a note in the margin, attention was called to the fact that this part of Mark's Gospel was of doubtful authority.

Many individuals had made such a pronouncement and conservative ones too. Dr. John A. Broadus had said² that Mark 16 : 9-20 was "too doubtful to use in exposition as authoritative." But whatever opinion the individual might hold, it was different when the Scriptures were so manipulated as to give reality to that opinion.

This particular Scripture contains an account of Jesus' command as to baptism. A doctrine is affected! It is thus apparent that to call attention to a fact about the Scriptures in the work of revision may be as serious a thing in the minds of many as to call attention to a fact about the sun was in the progress of astronomy. Religion, invariably conservative, always resents change.

² Robertson, "Studies In Mark's Gospel," p. 130.

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Looking back through the centuries, this question arises, Was there ever a time when the revisers of Scripture did not have to make choice between varying texts? The English and American Revisers as well as those of the King James and the Vulgate did, likewise Tyndale, Jerome, and Origen. The LXX must have faced the same necessity, for the Hebrew and the Septuagint differ. How about Ezra and the authors of the oldest manuscripts of the New Testament and Old Testament? Did they have to make choice between varying records?

And when we leave written tradition and pass into oral tradition both in the Old Testament and the New Testament, is it fair to assume that choice had to be made as to which account seemed the more trustworthy?

If then each step has been the resultant of a choice among varying texts or traditions, what assurance have we of the authority of the Book?³ Who can vouch for its truthfulness? How can we know the Bible is the word of God? The Romanist answers: "You cannot. You must have the authority of the Church behind the Book to assure you of its authority and truthfulness." The Protestant refuses to accept this verdict but has no positive affirmation of his own.

³ Vedder, "Our New Testament," pp. 347-349.

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Varying answers have been suggested. The real answer is this. Only that can be accepted as authoritative for religious faith which proves itself to be true in human experience or which may be so proved. We know truth in the Bible as we know truth in any other realm. God made man to respond to truth as he made him to respond to light. Truth is made authoritative by the response of the soul, not by the imposition of an organization or the affirmations of a book. Ability gives reality to responsibility.

II

The legacy of the sacred literature of both Jew and Christian is priceless. It contains the garnered nuggets of spiritual experience through the centuries. Ezra felt this with reference to those manuscripts entrusted to his care. He sought to preserve them as they had been handed down. The Great Sanhedrin or whoever followed in the work accepted the trust and added other records.

Then came the Talmudists gathering up the traditional oral interpretations of the Law into the Mishna (second century A. D.) and the later interpretations in the Gemara. (Fourth to fifth century A. D.) These constitute what is known as the Talmud.

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Two elements ⁴ were blended in this work, the Halachah and the Hagadah. The Halachah dealt with the Law. It was an attempt to make the Law fit into practical life. The Hagadah contained the legends, those anecdotes and sayings of the Scribes used to illustrate and to enforce the Law.

What are called Targums were simply paraphrases or the conversion of the Scriptures into the language of the people. At first the Targums were oral. Later they were put into writing. In this way a secondary assistance in testing the accuracy of the Scripture texts has come down to us.

After the Talmudists came the Massoretes. These were the textual critics and codifiers of various oral traditions as to correct readings. Besides committing to writing these traditional oral readings approved as correct, they added others. Their commentaries were storehouses of information as to the language, grammar, and interpretation of the Scriptures.

Until the time of the Massoretes, the Hebrew text was simply a succession of consonants. The Massoretes added for the first time the vowel-points and arranged the text in its present form—

⁴ Schürer, "The Jewish People in the Time of Christ," II, 1, pp. 321-351.

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Massorah means tradition. The Massoretes held sway from the sixth to the tenth century, the Talmudists, from the second to the fifth century.

To the extreme left of the Chart under the word Massoretes, is a Hebrew word, עֲרֵבִים. The four large characters are the consonants; the smaller are the vowel-points introduced by the Massoretes. The word is translated "ravens" and is found in 1 Kings 17 : 6. By supplying other vowels, the word might mean "Orebites" or "Arabians," for the consonants in all three Hebrew words are like. The Revisers retained the translation "ravens" not because they believed "ravens" carried "bread and flesh to Elijah" but because, believing in the fact of divine providence, they desired to preserve the beautifully picturesque and highly imaginative language of the Hebrews in describing such providences.

As in the Hebrew Church we noted the guardianship of the Scriptures on the part of the Talmudists and the Massoretes, so in the Christian Church we can see the Traditionalists and the Textualists and their colaborers in the field of literary and historical criticism.

The Traditionalists held sway until the Reformation. Their classic period was from the fifth to the fifteenth century. They hedged the Scrip-

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tures about with traditional ideals and subordinated them to traditional interpretations. Authoritative forms of belief were forged out by a Church that was evolving slowly into a Church of authoritative monks. Lainez, the general of the Jesuits, at the Council of Trent, declared,⁵ "Sheep are animals destitute of reason, and in consequence they can have no part in the government of the Church." The sheep, of course, were the laity.

Thus the divine word could function only through an ecclesiastical institution. The infallible Church composed of infallible monks now set up the claim to be the sole interpreter of the word. Apostolicity was the magic word which gave sanction to the Traditionalist's claim. He persuaded himself and sought to persuade others that he was "tenting on the old camp-ground."

By 1864 the infallible Church had yielded to the infallible Pope. Then, as Sabatier has said,⁶ "The infallibility of tradition became the omnipotence of the hierarchy." Pius IX could say, "Tradition, it is I," and confirm his assertion by declaring on his own authority the dogma of the Immaculate Conception. Tradition passed into a flux. Once tradition had been "a deposit

⁵ Sarpi, *Hist. Conc. Trident.*, VII., p. 1053.

⁶ "Religions of Authority," p. 64.

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of truth." It now became a creative inspiration that might at any moment make tradition.

When Jerome revised the Vulgate, tradition was against it. In the succeeding two hundred years no bishop of Rome had discovered it to be "authentic." Gregory the Great used the Itala and the Vulgate indifferently because "the Apostolic See over which by the grace of God he presides uses both." The Council of Trent (1546) waived all this uncertainty. The Vulgate was declared to be "authentic," made an absolute rule of faith, and confirmed by anathema. Westcott says: ⁷

This fatal decree, in which the Council, harassed by the fear of lay critics and "grammarians," gave a new aspect to the whole question of the Canon, was ratified by fifty-three prelates, among whom there was not one German, not one scholar distinguished for historical learning, not one who was fitted by special study for the examination of a subject in which the truth could only be determined by the voice of antiquity.

Dr. Hugh Pope, the Romanist, declares:

There is no doubt that the Tridentine Fathers had only very vague ideas as to the labor which the production of such a revised edition (of the Vulgate) would involve. They seem to have thought that it could be done during the Sessions of the Council! ⁸

⁷ "Canon of New Testament," p. 478.

⁸ Eccl. Rev., October, 1911, p. 437.

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The Renaissance and the Reformation broke the spell of traditionalism but left the Bible in bondage to literalism. Literalism was substituted for traditionalism. Protestantism set up an infallible Book in opposition to an infallible Church. Mechanical and atomistic conceptions were applied to the interpretation of the Bible. Great doctrinal systems were built up on supposedly irrefragable proof-texts. The struggle of the infallibles was a desperate struggle.

In the midst of the conflict, the Textualists arose. They studied and compared the Biblical texts, discovering a great number of variations in the New Testament manuscripts. The publication of these facts produced a shock. Protestantism trembled between the blows of the Deists and the Roman Catholics. Both cried out in derision: "Your infallible Book has lost its security. There can be no sure authority in a Book of variations."

Out of this anguish of spirit over the Book arose the new study of the Scriptures. From the middle of the eighteenth century to the middle of the nineteenth century the mechanical and atomistic views prevailed. With the nineteenth century came the organic and vital conceptions of life. The scientific spirit awoke in Biblical scholarship. Lower criticism or criticism of the

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texts of Biblical manuscripts challenged the attention of some of the finest scholars of the Church.

If the earlier Church had its Origen and Jerome, and the Church of the Reformation its Erasmus and Ximenes, the modern Church has had a galaxy of great names, such as Tischendorf, Tregelles, Scrivener, Westcott and Hort, to mention only a few.

These textual scholars, known as Lower Critics, have collected over three thousand manuscripts of the New Testament, compared them, and codified their variations. The variations already discovered number about one hundred and fifty thousand, of which only about four hundred affect the sense of the Scriptures.

A few of the more noteworthy of these variations which affect the Revised Versions are here indicated:

1. The Doxology of the Lord's Prayer, Matthew 6 : 13. (Omitted.)
2. Descent of Angel, troubling the Pool of Bethesda, John 5 : 3, 4. (Omitted.)
3. The Woman taken in Adultery, John 7 : 53 to 8 : 11. [Bracketed.]
4. The conclusion of Mark's Gospel, Mark 16 : 9-20. (Spaced.)

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5. The Baptismal Confession of the Eunuch.
Acts 8 : 37. (Omitted.)

6. The three heavenly witnesses, 1 John 5 :
7, 8. (Omitted.)

Some of these passages are omitted in the Revised Versions. Some are put in brackets or spaced and a marginal note set opposite stating the facts. No infallibility is claimed. The Revisers simply gave expression to their judgment.

Following in the wake of the lower or textual critic came the Higher Critic applying to the study of the Scriptures the methods of literary and historical investigation. Never was such a flood of light thrown upon the books of the Bible. For the first time in Christian history the life and times of Jesus Christ were really studied. As a result, the life of Christ was written. Lives of Christ multiplied. Biblical theology was born. The books of the Bible were subjected to critical investigation as to style, contents, time, place, and authorship. Genuineness became the new shibboleth and not apostolicity or usage as in the Middle and early ages.

With the development of vital conceptions, a new ideal has arisen as a test of Scripture. Genuineness, apostolicity, and usage have yielded

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to the ideal of experience. Doctor Nash thus states it:⁹

For, as the Bible defines revelation, it is God's gift of Himself and His plan of Salvation—the gift of saving unity and cleansing hopes—conveyed through the experience of men who met God in the ways of common life.

This is in harmony with Luther in his "Letters On the Study of Theology":

My dear Friend, the best study of divinity is the study of the Bible, and the best reading of the Divine Book is human. The Bible must be read in a human way, for it was written by men for men. The more humanly we read God's word, the nearer do we approach the purpose of its Author, who created man in his own image, and deals toward us humanly in all these works and blessings where he manifests himself to us as God.

Dr. John Watson adds his testimony,¹⁰ "It is not a book written in heaven and dropped down from the clouds, it is the revelation of God through human experience."

The Bible, therefore, has become for this age something genuinely real. It has become for us a Book of Divine experience.

⁹ "Hist. of Higher Criticism," p. 148.

¹⁰ "Doctrines of Grace," p. 129.

XIV

THE PERSISTENT PROBLEM OF THE BIBLE

I

We have seen that the problem of judgment or choice has been prominent from the beginning whether in relation to oral or written tradition. That problem has been continuous and still persists. The passion of scholarship is to solve this problem. It seeks to discover the true text of Scripture, centralize the affections of the Church upon one version, and lead humanity into unity of faith and of life.

What was it that Ezra sought? Did he not seek to bring unity and order into the chaos of texts? For what did Origen toil twenty-eight years unless it were to resolve Scriptural differences into a unity? What was the purpose of Pope Damasus in inspiring Jerome to the production of the Vulgate? Was it not to secure an authoritative standard of Scripture? And was it not the ineffectual rivalry of three English Bibles that led to the King James Version? The resolving of differences was the purpose of the English and American Standard Revisions.

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What is the situation today? Look at the Chart! Note the colors! Black, yellow, purple, blue, red. Each color represents a Bible held sacred by great, organized masses of humanity. The differences of the centuries are perpetuated. Great battalions are arrayed in their defense. Here are five Bibles appealing for the affections of the peoples, two Hebrew and three Christian. Limiting our view to the three Christian Bibles, they may be classified as follows:

1. The Greek Catholic Church holds to a combination of the Greek Old Testament (yellow) and the Greek New Testament (red).

2. The Roman Catholic holds to the Latin Vulgate (purple) which is chiefly a combination of the Hebrew (black) and the Greek (red).

3. The Protestant holds to the combination of that which seems to him to be the best in the Hebrew (black), Greek (yellow), Latin (purple), and Greek (red) as well as various other sources and the English (blue).

But in the English (blue) at this time there are three Bibles before the Protestant people, the King James, the English Revised, and the American Standard Revised. Then too the Roman Catholics have two, the Douay and the Westminster Bibles.

There are, therefore, among Christians of the

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West three Bibles representing the three great branches of the Church, Greek Catholic, Roman Catholic, and Protestant. Three Bibles likewise separate the Christians of the East. The Syrians have the Peshito, which omits Second Peter, Second and Third John, Jude, and Revelation. The Old Egyptian or Coptic is in two dialects, each based on different texts. The Armenians have two books in their Old Testament and two books in the New Testament, found in few other Bibles. To the Old Testament are added "The History of Joseph and Assenath" and "The Testimony of the Twelve Patriarchs"; to the New Testament, "The Epistle of the Corinthians to St. Paul" and "The Third Epistle of St. Paul to the Corinthians." These do not appear in their printed Bibles.

Then too the Sinaitic Manuscript contains two books not included in our Bibles, "The Epistle of Barnabas" and "The Shepherd of Hermas." And the Alexandrian Manuscript has "The Epistle of Clement of Rome to the Corinthians" and a fragment of another.

We recall also that the Septuagint differs from the Hebrew. The book of Jeremiah in the Greek is only about seven-eighths as long as that in the Hebrew. Thousands of variations occur in the manuscripts of the New Testament.

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Thus it would appear that not one Bible but many Bibles were born among Christians. Each great people came into possession of a Bible stamped with its own personality. The Bibles of the East differ from the Bibles of the West. And the Bibles of the East and the Bibles of the West differ severally among themselves. There is no one uniform Bible to be found among Christians of any land or tongue. Unity in spirit rather than uniformity in content or letter seems to have been the determining motive. When Ulfilas gave the Bible to the warlike Goths he is said to have purposely omitted the books of Kings and Chronicles.

The question is pertinent. Since the Church never had one single Book¹ for its faith will it ever secure one? And if so, what would such a Bible represent? The Roman Catholic Church is seeking to get the Vulgate as it left the hands of Jerome. It holds that "is essential as a basis for any critical edition of the present authentic and official Latin Bible." This "official Latin Bible" is the Clementine which they say was "hastily prepared under pressing circumstances," "never meant to be final." Finality is sought, one text for all.

The Roman Catholic sets forth this ideal in

¹ Gregory, "Canon and Text of the New Testament," p. 286.

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what sounds very much like a new type of Protestantism. Here are the words:²

We are accustomed to speak of the Catholic Bible, the Protestant Bible, and the rest. There is and can be only one Bible, and any success in establishing the earliest, purest wording of it must necessarily be a great step toward that Christian unity we all so devoutly hope and pray for!

Suppose such a Bible could be secured, what would it represent? A choice. It would simply be a judgment based on the evidence available at the time the judgment was rendered. Such judgment must ever be subject to revision. The history of the Bible is witness to this fact. The only other alternative would be to follow the course of the Koran and destroy all not conforming or to pass through an experience such as led to the Massoretic Text.

But again—Did such a Book ever exist? Scholarship for centuries has been aiming after a “true text” of Scripture or as the Roman Catholic expresses it, “one Bible and one Bible only.” “The object of textual criticism,” says Dr. J. O. F. Murray in Hastings’ Dictionary of the Bible, “is to recover the *ipsissima verba* of the documents of which the New Testament is composed,” the assumption being that all the

² “The Revision of the Latin Version of the Bible,” a Roman Catholic leaflet.

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copies of the different books we possess, whether in Greek or in translation, are capable of being traced back in the last resort to one and the same original.

Looking at the Chart and following the streams back to their sources, have we any evidence of a single source? Doctor Murray doubts it, and the facts seem to justify his doubt. Once the judgment was in favor of an original Matthew as the basis of the Synoptic Gospels; now the judgment is for an original Mark. Who can say that such judgment is final? As for Ezra and those who followed, who can say what they had? That the Hebrew (black) and Greek (yellow) streams differ is presumptive evidence that they had to pass judgment on the worth of varying documents and reports. And this method must have prevailed in the matter of varying oral traditions.

One thing is certain. We come to a point in this process where the judgment becomes final, the choice becomes determinative. The original speakers are all dead. What their successors say they said is all that remains. The original manuscripts likewise are all lost. The earliest copies shared the same fate. But who can say that they were in agreement? What remains varies greatly. No one in two thousand years from

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Abram to Ezra or from Ezra to the Council of Jamnia A. D. 90 was able to pass on "one Bible and one Bible only." And no one in two thousand years from Jesus to the present has been able to discover that "one Bible and one Bible only."

The *written* tradition of the New Testament is a partial witness to the *oral* tradition. What remains of the literature of the Christian people is an indication of the variety and diversity of opinion and ideal that prevailed in oral tradition. Only the oral must have been far more varied and diversified than the written.

By the middle of the second century oral tradition began to yield its supremacy to written tradition. The books of the New Testament began to be set up as of equal authority with those of the Old Testament for reading in the synagogues. This was the result of a gradual process of development. It was not so at first. Time, experience, and reverence for the memorials of the past were factors.

An *age that was to come* was to declare that to be Scripture which at the first had been held only in esteem. This has often happened in history. The Council of Trent did it with the Apocrypha in the sixteenth century and the later Reformers did it with the Hebrew letters and vowel-points in the seventeenth century.

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The Old Testament and the New Testament stand alike on the same pedestal of traditional exaltation. When Ezra and those who followed him gathered the books together, the Law was set apart as of special sanctity. It could not be bound up with the other books on a basis of equality. The Hagiographa were regarded as altogether subordinate. This same idea prevailed later with reference to the Apocrypha of the Old Testament and the disputed books of the New Testament.³

As time passed a special sanctity of inspiration was imposed upon them all, and they were all set apart from all other books. A line of separation was drawn. Men declared that on one side of that line you could see God at work. By means of such a decree on the part of a later generation, the Law, the Prophets, and the Hagiographa were gathered together as a unit; the disputed books of the New Testament were bound up with the undisputed, and the Apocrypha were added to the list of books of Scripture.

Standing at this arbitrary line of demarcation, the Jews said, "Here prophecy ceased." The Christian affirmed, "Apostolicity shall be a finality." The Roman and Greek Catholic declared, "The Apocrypha shall be exalted to the rank of Scripture." The Protestant had no voice

³ Hastings, Dict. of Bible, Vol. I, p. 118.

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of authority, nor has he such voice today. He has a formal list of books but cannot tell just how he got them nor just why he keeps them all. The Protestant does not like to confess that he is as subservient to tradition as Jerome, Augustine, or Erasmus, but the fact remains that he is. He allows the weight of tradition to overbalance the weight of his own judgment. Like Luther, the Protestant has his own opinion about the various books of the Canon. But he keeps them all in The Book even though he rejects some of them in his heart.

II

As we turn the pages of history the statement that "There is one Bible and one Bible only" is seen to be an ideal of the imagination rather than a reality. A rapid survey of the facts will make this apparent.

In the second century, Clement of Rome spoke with equal veneration of the "blessed Paul" and the "blessed Judith." Justin Martyr placed the book of the prophet Hystaspes on the same level with the Sibylline Books and the books of the Old Testament. He is said never to have quoted the New Testament books as Scripture. With Dionysius of Corinth, the Gospels were regarded as on a par with the Old Testament, and Theophilus

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of Antioch spoke of John as the "inspired prophet." The Muratorian Canon closed with the Apocalypse of Peter.

Irenæus quoted as Scripture the Epistle of Clement and the Shepherd of Hermas as well as Wisdom and Baruch. He ignored Hebrews, James, Jude, Second Peter, Second and Third John. Tertullian put Hebrews, Jude, and the Shepherd of Hermas in a second class, but Enoch he regarded as "prophetic Scripture" together with Wisdom, Ecclesiasticus, and Baruch.

Clement of Alexandria exalted as Scripture the Shepherd of Hermas, Epistle of Barnabas, Epistle of Clement of Rome to the Corinthians, the Apocalypse and Preaching of Peter, Gospel of the Hebrews, Gospel of the Egyptians, together with Baruch, Tobias, Wisdom, Judith, Song of the Three Children, and Ecclesiasticus. Cyprian stood for the Scriptural value of Wisdom, Baruch, and Tobias.

A similar state of opinion is found in the third century. Origen, the great scholar of the early Church, cited as "the Word of God," Epistle of Clement, Epistle of Barnabas, Shepherd of Hermas, as well as the Story of Susanna, Bel and the Dragon, Song of Three Children, additions to Esther, Judith, Tobias, Wisdom, Ecclesiasticus, and Maccabees.

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Views in the fourth century were equally at variance. The great historian, Eusebius, revealed the uncertainty. Constantine, the Emperor, authorized him to prepare fifty copies of the Scriptures. What choice of books he made is not known. But whatever choice he made must have had great influence in the East. If Eusebius did as Jerome did later, his list of books did not conform to his personal judgment. For Jerome's commentaries often contradict the text of the Vulgate, and some books that found a place in the Vulgate were rejected at the bar of Jerome's reason.

The Codex Claromontanus contained the Epistle of Barnabas, Shepherd of Hermas, Acts of Paul, and Apocalypse of Peter. Cyril of Jerusalem did not recognize the Apocalypse.

Athanasius (365) was the first great leader to attempt to form a Canon of Scripture. He distinguished between the Apocryphal and Canonical books but classified Esther among the Apocryphal. In practise, however, Athanasius quoted Judith with the words "the Scripture said," so also Baruch and Wisdom. Ecclesiasticus was introduced with "what is said by the Holy Spirit."

Gregory Nazianzen omitted Esther and the Apocalypse. Theodore of Mopsuestia rejected

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James and the other Catholic Epistles as well as Canticles and Chronicles. John Chrysostom did not acknowledge the Apocalypse or the four smaller Catholic Epistles but set up as Scripture Wisdom, Baruch, and Ecclesiasticus.

The Æthiopic Church of Abyssinia received the Apocrypha and the book of Enoch mentioned in Jude together with Fourth Esdras, Vision of Isaiah, Jubilees, and Assenath.

The Council of Laodicea (363) rejected the Apocrypha and the Apocalypse.

East and West were in opposition on certain books. The East rejected the Apocrypha; the West accepted. The East generally received Hebrews and refused the Apocalypse. The West accepted the Apocalypse and rejected Hebrews.

The Council of Carthage (397) included the Apocrypha in the list of Old Testament Books and the Apocalypse in the list of the New Testament. Hilary of Poitiers and Ambrose of Milan used a number of Apocryphal books as Scripture. So also did Innocent I.

In the Middle Ages the Epistle of the Laodiceans was circulated as Scripture. It passed from the Vulgate into the German and Romance translations and was considered authentic down even to the invention of printing.

John of Damascus put Ezra and Esther in an

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appendix to the Old Testament and classified the eighty-five canons of the Apostles with the twenty-seven books of the New Testament. Nicephorus of Constantinople omitted Esther from the Old Testament and the Apocalypse from the New Testament. Down to the close of the Middle Ages Rome had made no pronouncement on the Canon. Jerome's Vulgate was used, and the confusion of Jerome followed in those who used it.

The intellectual uncertainty and servile submission that found expression in Jerome and Augustine were seen in Erasmus at the time of the Reformation. Erasmus had his doubts about many books but yielded to tradition and the authority of the Church. Cardinal Ximenes separated the Apocryphal from the Canonical books in the Complutensian Polyglot. Cardinal Cajetan cited Jerome as authority for removing the Canonical from the uncanonical books and for doubting the authenticity of Hebrews, James, Second Peter, Second and Third John and Jude.

The hardening influence of tradition and a prophecy of future bitterness manifested itself in the decree of the Synod of Sens (1528), pronouncing all "schismatical and heretical who deny the decision of the Council of Carthage." The Council of Trent (1546) followed in the

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same spirit, declaring all books in the Latin Vulgate of equal and divine authority and anathematizing any who refused to accord to them "equal veneration and reverence" with tradition. In the original Clementine Vulgate (1592) Third Esdras and the Prayer of Manasseh were included but apart from the Canonical books because they were found in some Latin Bibles and were quoted by some Fathers. The Vatican Council (1870) confirmed the decree of Trent.

At the Council of Jerusalem (1672) the Eastern church followed the West in accepting the Apocrypha as Scripture. These decisions removed the Canon of Scripture from the test of history and made the authority of the Church determinative.

That exceptions were taken to these declarations of Trent and Jerusalem is shown by the Russian Catechism of 1839 which excluded the Apocrypha. The Dominican, Sixtus of Sienna (1566), also affirmed that books once regarded by the Fathers as Apocryphal were now decreed as "having irrefragable authority." He, therefore, placed in a second class Esther, Tobias, Judith, Baruch, Epistle of Jeremiah, Wisdom, Ecclesiasticus, Story of Susanna, Bel and the Dragon, Song of the Three Children, First and Second Maccabees, Mark 16 : 9-20; Luke 22 :

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43, 44; John 8 : 1-11; Hebrews, the five Catholic Epistles, and the Apocalypse. This attitude, however, has found little expression in the Roman Church, but the English and American Revisions have confirmed the judgment of the Dominican Sixtus in a number of changes in the text.

The Reformers took an opposite course from Rome. Having refused to grant that Church the right to make dogma, they refused her the right to determine the Canon.

Luther placed the Apocrypha between the Old Testament and the New Testament, but he disliked Esther and Second Maccabees. "Job," said he, "may have thought but did not pronounce these discourses. A man does not speak thus when he is tried." As to Moses, said he:

Moses is dead; his rule went out when Christ came. He is of no further service here. . . We are willing to regard him as a teacher, but we will not regard him as our law-giver, unless he agree with the New Testament and the laws of nature.

Luther, furthermore, put at the end of the New Testament James, Jude, Hebrews, and the Apocalypse. It was his judgment that if one had John, First John, Romans, Galatians, and Ephesians, he had "the books which shew thee Christ, and teach all which it is needful and blessed for thee

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to know, even if you never see or hear any other book or any other doctrine.”⁴

Zwingli rejected the Apocalypse and Æcolampadius placed on a lower level the Apocalypse, James, Jude, Second Peter, Second and Third John. He likewise regarded the Apocryphal books as of less value than the Canonical.

A hardening process set in with the later Reformers. Tradition once more imposed its heavy hand. A rigid idea of inspiration was introduced. The Consensus Helveticus declared that the Hebrew consonants and vowel-points were divinely inspired and an integral part of the Canon. The Westminster Confession (1648) pronounced the Apocrypha to be not divinely inspired and, therefore, no part of the Canon of Scripture.

Dr. Caspar Rene Gregory sums up the situation so far as the New Testament is concerned in these words:⁵

Thus everything was slurred over. The seven disputed books had become indisputable. From that day to this the questioning of the authenticity of one of the New Testament books has even in Protestant circles called for the Anathema set by the Council of Trent upon that crime.

With the eighteenth century Cocceius introduced the idea of historical investigation and the

⁴ Westcott, “Canon of New Testament,” p. 481.

⁵ “Canon and Text of New Testament,” p. 290.

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gradual development of divine revelation. Luther had made the test of the books to rest upon the internal content, Did they set forth the evangelical faith? Calvin had set up as a standard, the internal witness of the Holy Spirit to the truth. Pietism revived this ideal of an internal witness of the Spirit but despised science. Rationalism turned to subjectivism. Semler broke the spell of tradition and literalism by an appeal to fact.

The nineteenth century marked a new birth of freedom. A distinguished scholar of the last quarter of the century closed his book on "The History of the Canon" with these words⁶ : "The question of the canon no longer consists in the problem of drawing up a list of books: that conception has had its day." Another closed his work on "The Canon of the Bible" thus:⁷

Can this aggregation of the Apocrypha over against Hagiographa serve the purpose of a just estimate? Hardly so: for some of the latter, such as Esther and Ecclesiastes, cannot be put above Wisdom, First Maccabees, Judith, Baruch, or Ecclesiasticus. The doctrine of immortality, clearly expressed in the Book of Wisdom, is not in Ecclesiastes; neither is God once named in the Book of Esther... The history of First Maccabees is more credible than Esther. It is therefore misleading to mark off all the Apocryphal works as *human* and all the canonical ones as *divine*.

⁶ Reuss, "Hist. of Canon," p. 404.

⁷ S. Davidson, "Canon of the Bible," p. 262.

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Such ideals necessarily imply different standards of value in books or parts of books and opens wide the door for a reaffirmation of the original ideal of a test of value by means of use. This brings to light a great truth so often obscured and so frequently forgotten. There can be no closed Canon in experience.

The effort to shut God in some particular collection of books and to bind man's soul to that collection and to that collection only has been productive of conflict and confusion in the church and in the world. It arose out of a false ideal and a fancied necessity as has the building of every Tower of Babel from the first and can only end in failure and disappointment. The Christian has as deep need to be delivered from Bibliolatry as did the Hebrew from idolatry.

Not exclusion but inclusion is the law of the Divine Spirit of Truth. The spirit of man may be directed to certain conclusions and appealed to for a favorable judgment. The spirit of man can never be bound irrevocably and unalterably to any selection of the spiritual treasures of Hebrew or of Christian. All that exists exists for all in every age and in every place. The inalienable birthright of the human soul is the right to possess and to utilize all of life and all of the achievements of life. "All are yours," said Paul.

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We come therefore to the consideration of the question relative to the existence of "one Bible and one Bible only." In the light of the facts presented we affirm that neither in written nor in oral tradition is there any evidence to show that such a Bible ever did exist. There is little evidence that gives any ground for hope that such a Bible ever will exist. It is not clear that God ever meant to endow humanity with such a Bible. The spiritual achievements and experiences of the Divine in past centuries are ours in the records that remain. The same God who gave these blessings is our God and with us as surely as he was with those whose testimonies abide. The Divine Spirit working upon the kingdom of nature produced no dull and dead uniformity. Why should it be thought a thing incredible that God should give birth to the charm of variety in the kingdom of grace?

That God by a miracle might have saved humanity from the uncertainties of human judgments and the fallibility of human efforts no one who believes in the power of God can doubt. He might have given to his Church what the heathen said he gave to them, "a book fallen perfect from heaven." God might have ordained an infallible record and an infallible recorder and an infallible reader. He might so have done. We believe in

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the power of God. We also believe in his goodness. What God has done we believe is best. He has chosen to secure our unity through the agency of the Spirit rather than that of the letter.

Through the harsh noises of our day,
A low, sweet prelude finds its way;
Through clouds of doubt, and creeds of fear,
A light is breaking, calm and clear.

What song of Love, now low and far,
Ere long shall swell from star to star!
That light, the breaking day, which tips
The golden-spired Apocalypse!

—*Whittier.*

XV

THE SPIRITUAL FACT

We have now traced briefly the birth of the Bible as a physical fact. Down through the centuries we have followed the development of the great Book until we witnessed its birth in the form in which it is clothed in the present. It is a history of marvelous providences, of heroic endeavors and sacrifices.

This chapter will seek to reveal the birth of the Bible as a spiritual fact. For both God and man are inseparably associated in the production of the Book. The Bible grew as the man grew, and God appeared in the Book as he was able to appear in the man. Down in the human heart the Bible was born as a spiritual fact. In the experiences of the man we have the witness to the man's finding of God and to the measure of God's ability to enter into the life of man.

Revelation, inspiration, and illumination may be conceived as isolated facts for the purposes of instruction. In reality they do not exist separately. Man's life is a unity. Unite revelation, inspiration, and illumination in experience, and you

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have the integral fact of which the Bible bears witness. The Bible as a spiritual fact is a testimony to the fact that God and man have met and that God has been born in the experience of man.

The Bible, therefore, is the sum total of the man's experiences as a spiritual being. For man is not an isolated fact either physically or spiritually. He cannot be divorced from relations.

Hunger and thirst are facts of man's being both spiritual and physical. In the great world of nature and spirit there are realities capable of satisfying these appetences. When these realities that can satisfy man's hunger and thirst meet the spiritual cravings in man for satisfaction there is born an experience. That experience is witness to the union of the nature of man with the nature of God. And just in proportion to the capacity of the man to receive the nature of God into his life and assimilate that nature will the man reveal the life and character of God.

The Bible as a spiritual fact is a revelation of how the spirit of God was progressively born in the soul of man. Man has always hungered and thirsted after God, but it was long, long ages before that day when it could be said: "We beheld his glory—full of grace and truth"; "He that hath seen me hath seen the Father," "God is love."

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The Bible is its own best witness. We shall now illustrate the birth of the Bible as a spiritual fact by a few graphic pictures taken from the experiences of man as portrayed in the Book itself. Many aspects of this fact might be chosen. We confine ourselves to one and that briefly, i. e., the character of God. We choose this because it is the supreme theme of the soul. Man can rise no higher than God can rise in him.

The book of Genesis furnishes the starting-point. Three times in succession there is set forth the character of God after the following pattern:

Genesis 6 : 7, 8: And the Lord said, I will destroy (blot out) man whom I have created from the face of the ground: both man and beast and creeping thing and fowl of the air; for it repenteth me that I have made them: but Noah found grace in the eyes of the Lord.

Genesis 6 : 13: And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and behold, I will destroy them with the earth.

Genesis 7 : 4: For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living thing that I have made will I destroy from the face of the ground.

The fulfilment of this terrible prophecy, the execution of this awful vengeance is given in the record which follows:

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Genesis 7 : 21 : And all flesh died that moved upon the earth, both fowl and cattle and beast and every creeping thing that creepeth upon the earth, and every man ; all in whose nostrils was the breath of the spirit of life, of all that was in the dry land, died. And every thing was destroyed which was upon the face of the ground, both man and cattle and creeping thing and fowl of the heaven ; and they were destroyed (blotted out) from the earth ; and Noah only was left and they that were with him in the ark.

The God whom man is able to experience in this Scripture is One who is capable of wreaking vengeance upon his entire creation ; not only on man but also on beast and bird and creeping thing. Mercy is extended only to Noah and his family and that which he had with him in the ark.

Turn now to 1 Samuel 15 : 3. Samuel, the prophet, says to King Saul :

Now, therefore, go and smite Amalek, and utterly destroy all that they have, and spare them not ; but slay both men and women, infant and suckling, ox and sheep, camel and ass.

1 Samuel 15 : 7 : And Saul smote the Amalekites. And he took Agag the king of the Amalekites alive and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag and the best of the sheep and of the oxen, and of the fatlings and the lambs and all that was good, and would not utterly destroy them ; but everything that was vile and refuse he utterly destroyed.

1 Samuel 15 : 11 : And Samuel was wroth and cried unto the Lord all night. And Samuel rose early to meet Saul in the morning.

1 Samuel 15 : 22 : And Samuel said unto Saul, Hath the Lord as great delight in burnt offerings and sacrifices as in

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obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as idolatry and teraphim. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.

The vengeance of God is still conceived as being over "ox and sheep, camel and ass" as well as over "infant and suckling." The vengeance, however, is limited to a particular tribe and not extended to "every living thing upon the earth."

Samuel's challenge to Saul, "To obey is better than sacrifice," is truly a noble ideal. It reminds us of the submission of Jesus in the Garden—"Not my will, but thine, be done." Similar as these two ideals are in form they are as dissimilar in content. To Samuel "to obey" involved the killing of "both man and woman, infant and suckling, ox and sheep, camel and ass." To Jesus "Thy will, not mine, be done" meant the suffering of one's self even unto the death of the cross for others.

The book of Deuteronomy records a marked advance in the idea of God. A society had been born in the soul of man for the prevention of cruelty to animals. The immediate cause of the prophet Samuel's wrath was in the fact that Saul had not killed all of the cattle as well as the men,

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women, and children. It seems remarkable that man came to feel that God's mercy was extended toward a brute before it was extended to a man. The character of God in Deuteronomy is witness to this fact:

Deuteronomy 2 : 33: And the Lord our God delivered him up before us; and we smote him and his sons and all his people. And we took all his cities at that time and utterly destroyed every inhabited city with the women and little ones; we left none remaining; *only the cattle we took for a prey unto ourselves* with the spoil of the city which we had taken.

Deuteronomy 3 : 6: And we utterly destroyed them [i. e., the "fenced cities" and the "unwalled towns"] utterly destroying every inhabited city with the women and the little ones. But all the cattle and the spoil of the cities, we took for a prey unto ourselves.

We next turn to the God revealed in the experience of Elijah:

1 Kings 18 : 40: And Elijah said, Take the prophets of Baal [450]; let not one of them escape. And they took them; and Elijah brought them down to the brook Kishon and slew them there.

2 Kings 1 : 10, 12: Let fire come down from heaven and consume thee and thy fifty. And the fire of God came down from heaven and consumed him and his fifty.

Two such bands of fifty each shared this fate.

The passage from the ideals of Elijah to those of Amos, Hosea, Micah, and the great prophets is most striking. We come into a new spiritual

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atmosphere. With the advent of these moral idealists a new vision of God is born in the earth.

Amos 8 : 4: Hear this, O ye that would swallow up the needy, and cause the poor of the land to fail, saying, When will the new moon be gone, that we may sell corn? And the Sabbath that we may set forth wheat? making the ephah small and the shekel great, and dealing falsely with balances of deceit; that we may buy the poor for silver and the needy for a pair of shoes, and sell the refuse of the wheat. The Lord hath sworn by the excellency of Jacob, Surely, I will never forget any of their works.

Hosea 11 : 7: And my people are bent to backsliding from me. How shall I give thee up, O Ephraim? How shall I deliver thee, Israel? . . . Mine heart is turned within me. My compassions are kindled together. I will not execute the fierceness of mine anger. I will not return to destroy Ephraim; for I am God and not man; the Holy One in the midst of thee; and I will not enter into the city.

The character of God expressed in the experience of Hosea is in striking contrast to that of Samuel and especially of Genesis 6 : 7, 8. Between "I will destroy" and "I will not return to destroy" there is a great gulf fixed.

We now turn to Micah 6 : 6:

Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams or ten thousands of rivers of oil? Shall I give my first-born for my transgressions, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good: and what doth the

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Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

Listen now to Jeremiah 31 : 27 :

Behold the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man and the seed of beast. And it shall come to pass that like as I have watched over them to pluck up and to break down, and to overthrow and to destroy, and to afflict ; so will I watch over them to build and to plant, saith the Lord. In those days they shall say no more, The fathers have eaten sour grapes and the children's teeth are set on edge. But every one shall die for his own iniquity : every man that eateth the sour grapes, his teeth shall be set on edge.

Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah. . . I will put my law in their inward parts, and in their heart will I write it ; and I will be their God, and they shall be my people ; and they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord : for they shall all know me, from the least of them unto the greatest of them, saith the Lord : for I will forgive their iniquity, and their sin will I remember no more.

Jeremiah sees God reversing himself. The old methods are no longer tolerable. It has become impossible for the prophet to think of God as standing over humanity "to pluck up and to break down ; to overthrow and to destroy and to afflict." God is positive and constructive in character. He "watches over to build up and to

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plant." Man brings curses on life not God. Every one bears the penalty of his own sin. Law external is superseded by law internal. God's great laws are written in the heart, not on tables of stone.

In Isaiah 53 we have the picture of the suffering servant of Jehovah:

Isaiah 53 : 6: All we like sheep have gone astray; we have turned everyone to his own way: and the Lord hath laid on him the iniquity for us all.

Isaiah 53 : 11: Yet he shall see the travail of his soul; and shall be satisfied.

How wondrously beautiful, tender, full of compassion and mercy is this God man has now come to experience! The spirit of vengeance is yielding to the spirit of mercy. The relation between the soul and God is becoming more intimate and personal. The great problem of human sorrow and suffering is being carried up into the character of God. God suffers with and for man.

The fulness of time has now come. "The light of the knowledge of the glory of God hath shined in the face of Jesus Christ." "Hear ye him."

Luke 9 : 54: And when the disciples James and John saw this [that the Samaritans did not receive Jesus], they said, Lord, wilt thou that we bid fire to come down from heaven, and consume them? But he turned and rebuked them.

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Here the Revised Versions end. Many ancient authorities add, "Even as Elijah did." Some ancient authorities add, "And said, Ye know not what manner of spirit ye are of." Some, but fewer, add also, "For the Son of man came not to destroy men's lives but to save them."

Matthew 5 : 43-45: Ye have heard that it was said, Thou shalt love thy neighbor and hate thine enemy: but I say unto you: Love your enemies, and pray for them that persecute you; that ye may be the sons of your Father which is in heaven; for he maketh his sun to rise on the evil and the good; and sendeth rain on the just and the unjust.

In human experience there was born for the first time the realization of the perfect character of God. The incarnation of God in Christ is primarily a fact of experience. In that experience God and man were perfectly united, and the Bible was born as a witness to the spiritual fact. Herein are words of which it may be truly said, "They are spirit, and they are life."

The great drama of the ages had ended in the experience of a life in which God and man were in perfect unity and accord. Conscious within himself of this fact, Jesus declared to Philip, "He that hath seen me hath seen the Father" (John 14 : 9).

That the Father might find a perfect expression

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in the lives of all was the very breath of the life-purpose of Jesus Christ. And the all-inspiring passion in the Christian program was summed up in two words, "Like Him!"

To Jesus life in harmonious accord with God was something vitally practical. When he preached to men, "Be ye, therefore, perfect even as your Father in heaven is perfect" (Matt. 5 : 48), he made it clear that the Preacher had lived the sermon before he preached it: "I do always the things that please him" (John 8 : 29).

When men sought to know how to pray, Jesus taught them that progress in the kingdom of spirit was normal and natural. "When ye pray, say . . . Father, thy kingdom come, thy will be done in earth as it is in heaven" (Luke 11 : 2).

To Jesus the great purpose of life whether physical or spiritual was to reproduce itself, God in Christ and Christ in man, "I in them, and thou in me" (John 17 : 23).

In the great commission of Genesis (Gen. 1 : 28), God is represented as laying upon man the obligation to "Be fruitful and multiply and replenish the earth and subdue it." But in the Gospels Jesus is pictured as calling upon man to "Go into all the earth and preach my gospel to every creature."

And the Gospel of Jesus was the Gospel of a

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life lived, of the proclamation of a Divine experience, of the revelation of the Father. To Jesus a vital experience of God must inevitably issue in a vital impulsion to reveal. "Go ye" and "I must" to Jesus were but two aspects of one and the same Divine experience. "I know" was but the basal fact out of which was to rise the glad refrain "I love to tell." When men heard Jesus say, "All things which I have heard of my Father I have made known unto you" (John 15 : 15), they came to feel and to experience that God was a "Great Companion" and an ever-present "Friend."

Luke 10 : 29-37 gives Jesus' picture of a true neighbor in the parable of the Good Samaritan. Its climax is in the ideal, "He that shewed mercy," and its universal appeal to the human is found in the "Go, and do thou likewise."

Mark 10 : 45: But whosoever would become great among you shall be your minister, and whosoever would be first among you shall be servant of all. For verily the Son of man came not to be ministered unto but to minister, and to give his life a ransom for many.

John 10 : 10, 11: I came that they may have life, and may have it abundantly. I am the good shepherd; the good shepherd layeth down his life for the sheep.

Luke 15 : 11-32 relates the story of The Lost Son and his recovery. The father

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saw him while he was yet afar off, and was moved with compassion, and ran, and fell on his neck, and kissed him... And said to his servants, Bring forth quickly the best robe and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf, and kill it, and let us eat and make merry; for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

John 3 : 16: For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

The perfect revelation of the love of God in Jesus Christ has cast out all fear from the human heart. To carry this message to men is to carry the message of joy and peace, of mercy and hope. Well has this message been called the Gospel. It is indeed Good News to men.

Good News to men! This is only one half of the story. It is Good News to God also. For God has had a share in the birth of this Divine experience. The "glorious liberty" comes to God and man simultaneously. God enters into the life of man when the life of man is capacitated to respond in sympathetic accord to God. "All hail the power of Jesus' name!" is the companion picture experience to "There is joy in the presence of the angels of God."

In his little poem, "The Boy and the Angel," Robert Browning has portrayed most beautifully this double ideal for both God and man blended

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into the unity of a perfect experience. It shall form a fitting conclusion to our theme, the Birth of the Bible, as a spiritual fact :

Morning, evening, noon and night,
“ Praise God ! ” sang Theocrite.

* * *

And God said : “ A praise is in mine ear,
There is no doubt in it, no fear ! ”

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